CREATING A LEADERSHIP MODEL THAT DISCIPLES MEN TO BECOME SPIRITUAL LEADERS

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ABSTRACT

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This project was designed to address the lack of male leadership involvement and to increase the overall participation of men in leadership at Ginghamsburg Church in Tipp City, Ohio. The methodology of the project included surveys, pre and post questionnaires, Bible study, and a mission trip. Twenty-two men were selected to participate in a five-session Bible study to challenge their lives in the areas of strategic leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship. Results of this model were that men became more involved in church and are now transitioning into various leadership roles within the church.

ACKNOWLEDGMENTS

I would like to the following people who were very instrumental in making the completion of this project possible; Dr. Felix D. Burrows Sr., Dr. Kent L. Poindexter, and my entire peer group for their challenges and constant support. I would also like to thank Ginghamsburg United Methodist Church for your support and in particular the entire men's ministry for being supportive of the project.

I would like to give special thanks to Don Trumbull and the entire leadership of the men's ministry. Don your leadership as a context associate throughout the process has been vital. I would also like to say thanks to Jennifer Cullen for all of your assistance throughout the process. I would like to also thank the leadership and support of Dr. Dave Brown and Dr. Clark Miller for their suggestions as professional associates throughout the project. I want to thank Dr. Michael B. Slaughter for affording me the opportunity to not only implement the project, but for also offering me strategic and prophetic leadership that will have a lasting impact on my ministry.

To my lovely wife Jeannette, words can't express how supportive you have been throughout this process. So often your words of encouragement became the fuel that ignited my faith. To my awesome children Lauren and Trey, I want to thank you for being so patient with daddy. Know that I appreciate you for being supportive of me. Thank you all from the bottom of my heart.

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INTRODUCTION

In the summer of 2004, Michael sensed that his life was about to change. He was the pastor of a church in Houston, Texas called Love United Methodist Church and he was starting to feel that God was going to move him. In August, Michael made a trip to Ohio to attend a conference at Ginghamsburg Church which, unbeknownst to him, would be the start of a new journey. It was at this conference that Michael felt God not only calling him, but also challenging him to expand his horizons. He also felt God calling him to live out the totality of who he was, based on his heritage.

On November 7, 2004, it became official. Michael was appointed as the Teaching Pastor of Ginghamsburg Church. God had brought this Texas Longhorn to the cornfields of Ohio. His primary responsibilities would be teaching pastor, men's ministry and multicultural ministry. Until the 1980's, Ginghamsburg was a small community church known best for chicken noodle dinners. In 1979, the attendance was 45. By 1994, attendance had grown to 1200 and is now over 3600.

This purpose of this project will discuss the process by which a leadership model at Ginghamsburg United Methodist Church was developed and implemented. The discussion will include the components

of the model, the foundational ideology, and the design of the project. The objective of this project was to teach and disciple men to become leaders in the church and home. This leadership model was implemented to enhance Ginghamsburg United Methodist Church's overall vitality and ultimately lead to life transformation. This model consisted of a holistic approach in the areas of radical discipleship, strategic leadership, responsible stewardship, contagious fellowship and committed mentorship. This study represents the story of Ginghamsburg United Methodist Church's attempt to develop a method to help men move past their pain to become leaders in the church and community.

Chapter one describes the author and the setting of the project: Ginghamsburg United Methodist Church. The story of the author is told to provide the reader insight into the author's life. The context is told to provide information about the membership and the community in which it ministers.

Chapter two describes and discusses the importance of men being leaders in the church and community. It discusses the components of effective discipleship and leadership. In this chapter the author will present a narrative analysis of literature by other authors and writers and its relevance to the project model. The literature that is presented will focus on the area of discipleship and the importance of leadership in the church.

Chapter three presents the theological and Biblical foundation for the leadership model. This foundation is important to provide the basis for this project model. The theological, Biblical, and historical foundations on discipleship, men, and leadership create an atmosphere for helping men transition from their pain to fulfilling their life purpose as leaders in the church as well as in the home.

Chapter four gives a review of the methodology and ministry model that was used at Ginghamsburg United Methodist Church. In this chapter the reader will discover the principles that were followed, the goals, the structure and the implementation of the process.

Chapter five explains what occurred during the actual implementation of the project. It discusses the compilation of data and how it was collected, analyzed, and distributed.

In Chapter six, the researcher summarizes and reflects on the project. This chapter is the researcher's reflections of the implementation of the overall results of the project. The appendix has examples of the surveys and Bible studies used in this project. A bibliography of resources is provided for this project.

CHAPTER ONE

MINISTRY FOCUS

In this ministry focus, the author will discuss the area of ministry, the purpose of this project, and some insights for this project. The author will also discuss his spiritual autobiography, context, and synergy, which will set the context for the project model used at Ginghamsburg United Methodist Church.

Spiritual Autobiography

A psalmist once said that joy and pain is like sunshine and rain. As Michael Bowie the author reflected on his spiritual journey he has come to realize that his personal journey has had much joy that has steamed from years of pain. It seems like pain has been the common thread that has kept his family together and in some ways torn them apart. Today Michael can honestly say that everything happens for a reason. If he did not have any pain, he would not have any progress. Contrary to popular belief, Michael would take nothing for his journey. Only because he has come to understand that there is "Power in Pain."

Pain has been the propelling force that has ultimately shaped his life and calling into ordained ministry. For decades pain has been a major stumbling block that has caused several members of his family to never fully reach their God given destiny. Pain was introduced to Michael's life through his relatives. It was first introduced to his journey through Adeline, his grandmother. She experienced discrimination based on her dark skin in the late 1920's from her family who all had lighter skin. Education became the way that Adeline sought to escape the pain and misery she faced daily. In the late 40's, she met and married the late Sam King from East Texas. Before they divorced God had richly blessed them with three beautiful children, one of which was Woodie Neil King who would later become the one who brought Michael into this world.

Due to the abandonment experienced by his grandmother, Michael's mother never received adequate love and nurturing from her own mother. This resulted in a deep longing to be loved. In 1967, Michael's mother met her Moses whom she felt would deliver her from Egypt. Instead, meeting Michael's father just perpetuated the pain. Michael's father grew up in a dysfunctional environment that was also filled with pain. On the outside one would think that his family had it all together and was the perfect family especially on Sunday mornings when you would find Michael, Jr.'s grandfather singing melodies from heaven in the choir at the neighborhood Baptist church but the harsh reality was that he supported another family around the corner. The way in which Michael Jr.'s father would ultimately escape and deal with his pain was through his pursuit of education.

As the two searched for meaning and purpose of life, God allowed Michael's father and mother to conceive children out of wedlock, their only child, on November 23,

1968. Due to the fact that his parents never dealt with their personal pain, they were a train wreck waiting to happen. By the age of twenty Michael's mother found herself with two children to parent. Even though life did not seem to be promising, she still was able to press through the pain which she possessed.

Not being able to articulate or identify this generational emotional baggage, Michael went on to live nearly twenty-five years in misery. Being that he was a "Daddy's boy" he did not realize that part of him had never been fully developed. This unresolved pain led to poor decision-making and numerous failed relationships. As he continued to live an unfulfilled and pain stricken life, Michael knew in the depths of his soul that life was more that just poor choices, problems, and pain.

Even though pain was constantly present Michael chose to attend college thinking that education would bring some resolve and healing. After transferring from two other colleges he finally received a BA in Political Science from Texas Southern University. As a result of Michael not dealing with his own pain, what should have been a four-year process, turned into a five and a half year fiasco. In the midst of the pain he was not concerned about graduating Cum Laude, it was just, "Thank you Lord-y."

On June of 1993, like the Prodigal Son, Michael came to himself. Being full of pain he cried out to God in an upstairs apartment and said, "God if you are who you say you are, take away this hurt and pain and save me." While he was in the upper room of the apartment, God's presence came and filled his entire pain-stricken body. In an instant God gave Michael an overwhelming sense of peace and love, which he could not understand nor explain. Even though the reality of his shattered life was still there, he

was confident that there was finally somebody there with him to help him deal with this brokenness.

Michael had realized that giving his life to God was not only to give him peace, but for him to also begin to reconcile a strained relationship between him and his father. Until this point Michael had not had a consistent relationship with his father for over twenty years. This peace was actually tested when his father called for help just six months later. Michael's father came to Michael with nothing but the clothes on his back needing a place to live. Michael struggled with what to do, but ultimately allowed his dad to reside. In addition to providing his father a place to stay, Michael needed to make a decision whether to forgive his father and start all over again or continue to harbor hurt in his heart. Well despite how he felt, Michael had no choice but to forgive his father, because God had forgiven him. His father continued to struggle with poor decision making in the areas of responsibility and substance abuse which created a six-month ordeal that truly tested Michael's faith. In the midst of going through this trail Michael Jr. was invited to St. John's United Methodist Church in Houston, Texas, by a close friend. The interesting thing about this community of faith was that it catered to folks who were either homeless, addicted to drugs, or in recovery. Now even though Michael was none of the above, he received vital tools to help restore his strained relationship with his father.

It was at this church where the author realized that not only was substance abuse a disease, but that it could also destroy the destiny of so many children of God. This was by far one of the most challenging moments in his journey. It was extremely challenging because he not only had to deal with his denial, but also had to learn how to live transparent in the midst of pain. It was at this church that a newfound passion and joy for

serving the purpose of Jesus was developed in his life which resulted in the author beginning to sense God calling him to ordained ministry. After months of resistance and struggle, Michael finally said yes. This act of surrender began to take his spiritual journey to another level.

In the fall of 1995, Michael enrolled at Saint Paul School of Theology (SPST). It was at Saint Paul School of Theology where he was challenged theologically, professionally, and personally. Seminary not only taught him how to critically reflect, but it also taught him how to become a disciplined man. During seminary Michael pastored a church, got married, reared children, and worked in the local school district. As Michael looked back he does not know how he made it. Even though he took a full course load, he consistently ate dinner with his family every night and grew a congregation that was predominately white.

It was during this season that Michael understood the importance of being persistent and multi-tasked. While serving at Longview United Methodist Church, he realized that even white people dealt with dysfunctional families and unresolved emotional baggage. Due to the fact that Michael began to wrestle and deal with his personal brokenness, God allowed him to discern their pain and to empower them to deal with it themselves. This is where Michael fully understood that his personal mission statement was to "liberate and transform ones misery into ministry".

In May of 1998, Michael was blessed in receiving a Master's of Divinity. Immediately upon graduation, he and his family returned to Houston, Texas, where they were appointed to Love United Methodist Church ("UMC"). Love UMC is a predominately African American congregation located in the Northeast quadrant of

Houston, Texas. Upon arriving at Love, Michael realized that they possessed a very unique history. In the forty years of their existence, they had fifteen different Pastors.

Needless to say, Michael and his family inherited a church on life support and in need of transformation. They were given a church that was not only stricken with pain, but also suffered from the anxiety of separation of a high turn over rate of previous pastors. Does their DNA sound familiar? Initially there were about 100 people on the membership role and about 50 in worship.

Due to the congregation's willingness to up hold outdated methods and traditions, Michael faced controversy every time he tried to make changes because of the number of Pastors who seemingly abandoned them without any adequate nurture for vitality and growth. Michael ultimately realized that unconditional love would be the only thing that would tear down the walls of pain down. Love United Methodist Church ultimately became known as "The Campus of Transformation" that prided itself in empowering and liberating people to confront and overcome all kinds of pain and dysfunction in their lives. By the time Michael departed from Love United Methodist Church in 2004, the membership had experienced growth and transformation in every aspect of life.

In the summer of 2004, Michael sensed that his calling to Love United Methodist was coming to a close. In August, Michael attended a conference at Ginghamsburg Church in Tipp City Ohio which unbeknownst to him would be the start of a new journey. It was at this conference that Michael felt God not only calling him, but also challenging him to expand his horizons. Michael also felt God calling him to step out his comfort zone and once again connect with a diverse community to bring about hope and transformation. The lead pastor of Ginghamsburg United Methodist, Michael Slaughter

conveyed and cast a vision of multiculturalism that Michael felt spoke to the very core of his being. After much prayer, Michael felt that this was the place in which he could further live out his call and transform one's misery into ministry.

On November 7, 2004, it became official. Michael was appointed as the Teaching Pastor of Ginghamsburg Church. God had brought the Texas Longhorn to the cornfields of Ohio. His primary responsibilities would be teaching pastor, men's ministry and multicultural ministry. To fully understand his purpose at Ginghamsburg, Michael constantly prayed and came to the realization that he needed more information about his unfamiliar surroundings and its people.

The Ginghamsburg Community

Ohio is called the Buckeye state after the numerous Buckeye trees located in the state.[1] Ohio was chartered as a state in 1803. Ohio has six large cities—Columbus, Cleveland, Cincinnati, Toledo, Akron, and Dayton.[2] Ohio has an area of 41,222 square miles. It has a length of 220 miles and a width of 220 miles.[3] Ohio has a population of 11,353,140 which makes it the seventh most populated state.

Most of the income produced in Ohio comes from commerce and manufacturing. The leading products produced in Ohio are transportation equipment, metals, and

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[1] *Columbia Encyclopedia,* 2005 ed., s.v. "Ohio."

[2] NState, LLC, *Ohio Almanac* (Wolfeboro, NH: NState LLC, 2005) [Internet]; available from www.netstate.com/states/alma/oh_alma.htm; accessed 10 November 2005.

[3] Ibid.

machinery.[4] Ohio has been important in the history of our country as seven presidents have come from Ohio. Ohio is also called the Birthplace of Aviation, because the Wright Brothers lived and developed the first working airplane in Dayton, Ohio.[5]

Ginghamsburg is located in Miami County, Ohio. Miami County has a population of 98,868.[6] The diversity of the population of Miami County breaks down to the following: White, 95.8%; African American, 2%; American Indian, .2%; Asian, .8%; and other races; 1.7%.[7] The average income in Miami County is $51,169. The average value of a home is $109,600. There are 6,531 individuals below the poverty level.[8]

Ginghamsburg United Methodist Church is located within the city limits of Tipp City, Ohio. Tipp City makes many references to its small town values on its website. They say that Tipp City is "Community working together—for survival, for progress or just for fun".[9] Tipp City has a downtown that reflects its designation as a National Historic Place. It features old buildings on two city blocks that reflect a small, old town. The downtown even features an Old Roller Mill that is used for community events.

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[4] Ibid.

[5] Ibid.

[6] Bureau of the Census, *Miami County, Ohio Fact Sheet, 2005*, (Washington, DC: US Census Bureau) [Internet]; available from www.factfinder.census.gov.; accessed 10 January 2006.

[7] Bureau of the Census, *Tipp City, Ohio Fact Sheet, 2005*, (Washington, DC: US Census Bureau)[Internet]; available from www.factfinder.census.gov.www.factfinder.census.gov.; accessed 10 January 2006.

[8] Ibid.

[9] City of Tipp City, Ohio. *Tipp City homepage*, (Tipp City, Ohio: City of Tipp City)[Internet]; available from www.tippcityohio.gov.; accessed 20 December 2005.

Tipp City has a population of 9,221.[10] The average income is $70,617 and 72% of the population over 16 is considered to be in the working population.[11] The Caucasian population is 97%, while only 3% is racially diverse. The diversity population breaks down to .2% African American, 1% Hispanic, 8% Asian, 1% Native American.[12] Statistics of family structure show the family as strong in Tipp City. Married couples comprise 79% of the population with children, while single mothers comprise 14% and single fathers comprise 6%.[13] There are 3% of the population that is below the poverty level.[14]

Tipp City is a northern suburb of Dayton, Ohio. It is located twelve miles north of Dayton. Since Tipp City is a suburb of Dayton, it was important to research Dayton as well to truly grasp the needs to which Ginghamsburg UMC must address. Many of the statistics in Dayton are in stark contrast to that of Tipp City. Dayton has a population of 166,179.[15] Dayton has a diverse population, with 53.4% being Caucasian, 43.1% is African American, 1.6% Hispanic, .6% Asian, and 1.4% being other races.[16] There are

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[10] Bureau of the Census, *Tipp City, Ohio Fact Sheet, 2005*, (Washington, DC: US Census Bureau)[Internet]; available from www.factfinder.census.gov., accessed 10 January 2006.

[11] Percepts Group, Inc. (Rancho Santa Margarita, CA: Percept Group, Inc., 2006)[Internet]; available from www.percept.info; accessed 4 January 2006.

[12] Ibid.

[13] Ibid.

[14] Bureau of the Census, *Tipp City, Ohio Fact Sheet, 2005* (Washington, DC: US Census Bureau) [Internet]; available from www.factfinder.census.gov.; accessed 10 January 2006.

[15] Bureau of the Census, *Dayton, Ohio Fact Sheet, 2005* (Washington, DC: US Census Bureau) [Internet]; available from www.factfinder.census.gov.; accessed 10 January 2006.

[16] Ibid.

37,615 households in Dayton; of this only 30.2% are married.[17] The median income for Dayton is $27,423. Twenty three percent of the population is below the poverty level.[18]

To truly understand the scope of people to which Ginghambsburg can connect with, one must consider the whole Dayton Region. This region consists of all or part of 12 counties within a 40-mile range: Montgomery, Miami, Green, Warren, Clinton, Darke, Preble, Butler, Shelby, Champaign, and Clark.[19] The population count within these 40 miles is 1.2 million people.[20] The Dayton Region consists of urban, suburban, small town, and rural sections.[21] It is important that Ginghamsburg try to understand people from all of these areas to truly meet the needs of the vast amount of people that could potentially be reached.

Ginghamsburg Church was started in the tiny area of Ginghamsburg, Ohio which is a few miles down the road from Vandalia, Ohio twelve miles north of Dayton. As a result a revival preached by B.W. Day in 1863 with ten resulting conversions.[22] B.W. Day had a vision that this church would have a worldwide impact. These ten converts with their mustard seed faith began Ginghamsburg United Methodist Church.[23] The church had a history of being a teaching church. Over the past twenty nine years, over 50

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[17] Ibid.

[18] Ibid.

[19] Dayton Development Coalition, *The Dayton Region, 2005*, (Dayton, Ohio: Dayton Development Coalition [Internet]; available from www.daytonregion.com; accessed 20 December 2006.

[20] Ibid.

[21] Ibid.

[22] Ginghamsburg Church, *Our History* (Tipp City, Ohio: Ginghamsburg Church)[Internet], available from www.ginghamsburg.org/history/; accessed 20 December 2005.

[23] Ibid.

people being called to ministry from among its congregation and being sent out. This rich history is a result of Ginghams burg's Church drive to bring people in, build them up, and send them out.[24] The current senior pastor came to Ginghamsburg in the summer of 1979.[25] From 1979 to 1984 the church grew from 45 to 300 and this led to the construction of the Discipleship Center. Beyond that, there was not much space for physical growth to occur.[26] However on the original property was sixty-two percent growth from 1991 to 1994. The growth from 1979 to 1994 was from 94 to 1200 and from 1200 to over 3400 in 2007.[27]

In 1994, Ginghamsburg United Methodist Church moved to its current location of Country Road 25A. in Tipp City, Ohio[28] This campus was previously cornfields. In some years, it still is cornfields as a farmer uses some of the church property for crops. Eventually these crop areas will become areas where people are grown for God. Part of the vision is for a foster parenting community to be housed on the campus. The church has seven celebration services per week. Ministries in the church include children, youth, adults, singles, divorce care, mom2mom, women's ministry, New Path Outreach, music, care and recovery. Many people are also involved in cell groups. The mission of

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[24] Ibid.

[25] Michael Slaughter, *Spiritual Entrepreneurs* (Nashville, TN: Abingdon Press, 1994), 15.

[26] Ibid.

[27] Ibid., 7.

[28] Ginghamsburg Church, *Who We Are* (Tipp City, Ohio: Ginghamsburg Church)[Internet]; available from www.ginghamsburg.org/whoweare/; accessed 20 December 2005.

Ginghamsburg Church is to "Bring seeking people into a life-celebration of Jesus, Grow as Disciples in Cell Community, and Serve out of Our Call and Giftedness."[29]

Upon arriving, Michael needed to consider what was currently in place at Ginghamsburg in relation to his roles as teaching pastor, men's ministry and multicultural outreach, as well as those things he had done since coming to Ginghamsburg. A Dads of Destiny Sunday school class existed, but with an average attendance of less than five. There was an annual men's retreat that had been in existence for two years. Michael and some other men began a Men's Community on the fourth Tuesday of the month. Over 250 men have been involved. A major part of Michael's ministry at Ginghamsburg has been his Wednesday Bowie Bible study. Prior to this weekly event there was a series of 12-week Bible study classes taught by the pastor twice a year. Bowie Bible study is a weekly Bible study that occurs 44 of the 52 weeks of the year. It draws an average of 200 people weekly. The subject matter for Bowie Bible study comes from the daily devotional developed at Ginghamsburg. It currently focuses on a journey through each book of the Bible.

Intersection

Michael has discovered in his short tenure at Ginghamsburg Church the true connection within the Body of Christ. Due to Michael's pain of the past, he has been able to discern and clearly identify one of the main problems at Ginghamsburg church. The primary problem that Michael sees at Ginghamsburg is that there is a lack of male

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[29] Ibid.

presence, involvement, and leadership. There is also a lack of men fulfilling their role as spiritual leaders in their households. The empowerment of men will be critical as Ginghamsburg seeks to grow hope, one life at a time.

Many of the dysfunctional relationships that are present at Ginghamsburg have resulted in the lack of men who are leaders in the church. Because of what has happened in Michael's past, Michael has discerned that fragile family relationships and high rates of divorce are some major issues within the Ginghamsburg Church. The rate of divorce among Ginghamsburg in attendance was over 40%. This high rate of divorce has really affected the direction Ginghamsburg approaches ministry. Due to its members' willingness to deal with their unresolved brokenness in families' relationship with others and self, there are several ministries that are addressing the pain. Within Ginghamsburg Church, there are several areas of ministry focus and implementation which remind Michael of his painful past. There is currently a Divorce Care ministry for children and adults, which was implemented to foster healing and ultimate transformation for those who have gone through the trauma of divorce. Other ministries that are offered to address the *pain of people* in the congregation and respective community are: Boundaries, jail ministry, and the food pantry.

Due to the fact that Ginghamsburg is so heavily focused on transformation of lives broken due to addiction and substance abuse, there was a worship venue created to intentionally address the pain of individuals that has led to brokenness. The Next Step Recovery Service is by far one of the most intentionally established ministries that seeks to address pain and brokenness. Currently "The Next Step" recovery worship venue has one of the fastest growing attendance rates of any service at Ginghamsburg Church. The

growth can be attributed to personal stories which are authentic, open, and testimonial to transformation. Next Step also promotes Alcoholics Anonymous, 12 Steps and other groups that seek to bring about personal wholeness and transformation. As people become more vulnerable and willing to address their pain, the Next Step Recovery Service will continue to be a vital tool that will bring about transformation to those who are broken.

Within the Next Step Community, over 50% percent of the weekly congregation in attendance were male. Over 60% of the males that attend have experienced divorce or some other form of pain. The majority of these divorced men experienced the pain of divorce or absentee fathers when they were children. This overwhelming rate of men who have experienced some form of dysfunctional families demonstrates the tremendous need for men to be empowered to become transformed individuals and committed fathers which the author hoped to do through this ministry model.

Today Michael can honestly say that everything happens for a reason. If he did not have any pain, he would not have any problems. If he did not have any problems, how could he know that God could solve them? Contrary to popular belief, Michael would take nothing for his journey. Only because he has come to understand that there is "*Power in Pain.*"

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

In this chapter, the author will demonstrate familiarity with literature related to the project model, which have relevant principles and concepts for the project. The author will look at several texts that will offer vital information and methods that result in men realizing the importance of being leaders in the church as well as the home. However this does not negate the fact that women play a vital role and are equally important in men rediscovering who they are called to be.

This project does not seek to discredit or to devalue the critical role that women play in the life of the church; however there will be a strong emphasis toward men throughout the project because the goal of the project was to teach and disciple men to become spiritual leaders within the Body of Christ. In *Why Men Hate Going to Church,* David Murrow sought to explain why the attendance of men has decreased overall in churches. He even went as far as saying that men are the world's largest un-reached people group.[1] Murrow stated that nine out of ten American men believe in God, that five out of six American men call themselves Christians, but that only two out of six men attend church on any given weekend.[2]

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[1] David Murrow, *Why Men Hate Going to Church* (Nashville, TN: Thomas Nelson, 2005), 7.

[2] Ibid., 8.

The author found the statistics that Murrow offered about men, their belief in God, and church attendance to be staggering. However the author sees a common trend in the statistics that Murrow shared among the men in the current context in which he serves.

The author believes that this further proves that the alarming number of men who chose not attend church has a great impact on the churches leadership and overall vitality of its mission. Murrow used these statistics to conclude that the average man has a belief in God, but does not see any value in church attendance.[3] The author believes that by implementing this project; men will not only be drawn back to church, but they will also see the critical leadership role that they possess in the body of Christ.

Discipleship

In his book, *The Lost Art of Disciple Making*, Leroy Eims reveals the importance of creating Disciples of Christ, rather than focusing on programs within the church.[4] The author believes that even though the book is out of date by academic standards it is relevant to this project because it possesses a solid foundational understanding of what it means to train disciples in the twenty first century. The author believes that in order for persons to become devoted disciples they must first go beyond seeking religious programs.

Too often programs can produce leaders who are seeking religion and comfort rather than a radical relationship with Jesus. *The Barbarian Way* demonstrates how the

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[3] Ibid..

[4] Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids, MI: Zondervan, 1978).

individual heart must be fully committed to God. McManus stated that to belong to God is to belong to God's heart[5]. He stated that if persons have responded to the call of God to salvation, then persons must be willing to leave everything to follow our King.[6] The author believes that McManus demonstrates a modern model which was depicted by the heart that the disciples who had a committed hearts in following Jesus as it relates to Matthew 4:18-22. In order for true discipleship to happen, the leader must first be a disciple to effectively disciple others. The author believes that when this project is successfully implemented it becomes a cycle that will continue to produce more disciples in the body of Christ who are willing to live with heart filled with passion to pursue the mission of Christ.

Spiritual Leadership

In *The Barbarian Way,* Erwin McManus sounded a call to believers to realize that the call of Christ is not to a safe religion but to a barbarian way in which we must fully give our hearts to the One who gave us life. He said we must be consumed by the passion of God.[7] The author agrees with McManus that spiritual leadership is birthed out of a believer's hearts that's consumed with passion for God. Through the project it is the desire that participant's hearts be fully consumed with passion to further God's mission here on earth. In *Spiritual Entrepreneurs,* Michael Slaughter states that true leadership

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[5] Erwin Raphael McManus, *The Barbarian Way* (Nashville, TN: Nelson Publishers, 2005), 4.

[6] Ibid.

[7] Ibid.

must be birthed out of the heart of servants rather than a spirit of volunteerism.[8] The author agrees that when leaders see themselves more as servants rather than volunteers it not only further the vision of the church but it will radically transform every area of their lives.

In order for the Body of Christ to have committed leaders, there must be a great emphasis placed on the importance of spiritual formation. Throughout the project the author was intentional about addressing the importance of the participants not only becoming strategic leaders but also becoming more spiritually mature followers of Jesus. The way in which this will occur is through spiritual formation. Many church staff struggle with the realization that there is a gap between the activities of the church and the spiritual progress that is seen among the attendees of the church.[9] The author agrees that so often in the mega church there is a great emphasis on producing great event, but too often they fail to produce spiritually mature leaders.

Dallas Willard, a Professor at the University of Southern California, believed that spiritual transformation could only occur in the church if the pastor takes the lead, understands the gospel, preaches it, and becomes a coach to the people in their spiritual lives.[10] Willard believed that we must become apprentices of Jesus. We do this by being with Jesus, learning to do what he did. It is like what the first disciples did.[11] The author takes issue with Willard in that pastoral leadership does play a major role in teaching the importance of spiritual formation, but it is even more important that the laity possess a

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[8] Michael Slaughter, *Spiritual Entrepreneurs* (Nashville, TN: Abingdon Press, 1995), 46.

[9] Marshall Shelly, "Transformed, Not Self-Made," *Leadership* (Summer 2005): 3.

[10] Ibid., 23.

[11] Ibid., 22.

strong desire to grow spiritually and experience life transformation. The pastor may be responsible for teaching it however the leader must take the initiative to live it.

Henry and Richard Blackaby emphasized that leadership is not limited to pastors and missionaries, but that leadership is the responsibility of all Christians who God wants to use to make a difference.[12] It will be critical for all who are committing to this project to understand the importance of taking the initiative to connect and grow deeper as spiritual leaders. The Blackaby's used their experience in leadership to help guide leaders in how to move "People on to God's Agenda." In fact, their definition of spiritual leadership was moving people on to God's agenda.[13] The author believes that the success of this model is vital to the understanding that anyone who has committed to following Jesus has the ability to lead with influence and to make a difference. An understanding of spiritual leadership was vital to the author while he developed a model of identifying and empowering leaders.

Responsible Stewardship

Another area that the author felt would be critical in ensuring the success of this project is for participants to have a clear understanding of the importance of stewardship. Stewardship is fully being aware that everything we possess and all of who we are comes from God. As followers of Jesus we are called to be faithful and responsible managers,

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[12] Ibid., 14.

[13] Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman and Holman, 2001), 20.

not owners of that which God has bestowed upon the children of God. Psalm 24:1 "the earth is the Lord's and everything in it…" This clearly demonstrates the importance of biblical stewardship principle for individuals who are seeking to become responsible leaders.

In *Spiritual Entrepreneurs,* Michael Slaughter lays out six prophetic principles for church renewal. The first principle was the Lordship principle. This was the primary principle that the author used in informing the project. The main point Slaughter made in the Lordship principle was that renewal happens as a church moves from vague theism to clear faith in Jesus.[14] Slaughter also stated that the most important theological element in the growth of Ginghamsburg is the clear focus on the person, work, and authority of Jesus and that He is the reason behind every action Ginghamsburg takes.[15] The author believes that the Lordship principle is a critical for leaders to model in order to fulfill their life purpose and calling. It is through this principle of stewardship that followers of Jesus come to realize that every thing that they have belongs first to the Lord. Until this principle is discovered persons will continue to live self-centered lives without any sense of responsibility and accountability to others.

Contagious Fellowship

One of the main principles that will be vital in insuring the success of this project is the importance of fellowship. In order for men to become leaders within the church, it

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[14] Michael Slaughter, *Spiritual Entrepreneurs* (Nashville, TN: Abingdon Press, 1995), 32.

[15] Ibid., 26.

will be imperative that they connect to a contagious community of other believers. The author realized that spiritual growth does not happen in isolation, but within fellowship of other believers. Whenever Jesus would send out his disciples, they would go out in pairs. Far too often people seek to be transform apart from community. Christianity cannot be experienced and lived out faithfully by your self. One of the ways in which transformation can occur is when individuals seek relationship through small groups.

One agent of creating spiritual transformation is small groups. John Orteberg believed that transformation requires community and that it is the way that God designed us.[16] He believed that it is through community that we discover who we are and how much transformation we still need. The author sees the importance of Orteberg's statements about small groups carried out in the context of the project because Ginghamsburg Church believes that true transformation will happen not in crowds but in committed small groups.

Another principle of fellowship that can be instrumental to the project was the importance of creating a band of brothers in fellowship. In *Why Men Hate Going to Church*, David Murrow states that this is the model that Jesus left us.[17] This band of brothers will become a place where men can be real with another and challenge each other in their faith.[18] The process of forming this band of brothers starts with hands on activities together. The author agrees with Murrow that men form relationships side-by-side rather than face to face. Relationships between men happen when they attempt to do

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[16] John Orteberg, "No More Mr. Nice Group" *Leadership* (Summer 2005): 35.

[17] Ibid., 222.

[18] Ibid., 223

activities such as mission and service projects, rather than being engaged in dialogue in a comfortable circle of discussion. Murrow also emphasized that the deepest relationships between men happen in a crucible.[19] The author found many of the principles in Murrow's book were quite relevant and valuable, but the author also found many of Murrow's statements to be quite chauvinistic. However the valuable insights into the ministry to men throughout the book outweigh the subtle undertones of gender-biasness.

However the author has also discovered that men often overlook that fact that even in the midst of male bonding it often further perpetuates gender biasness and exclusion among women. In *Fragmented Women;* J. Cheryl Exum, stated that male bonding characteristically excludes and undervalues women.[20] The author agrees that this can become a reality; therefore the direction of this project was very intentional about including their spouses and other women throughout the overall process of growth and development of male leaders.

Consistent Mentorship

The final principle that will be critical in insuring the success and implementation of this project is to understand the important role that mentorship plays in developing leaders within the Body of Christ. In *Lost Art of Disciple Making*, Leroy Eims states in order for true discipleship to occur the leader must first be a disciple to effectively disciple and mentor others.[21] The author believes that if this principle is implemented

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[19] Ibid., 224.

[20] J. Cheryl Exum, *Fragmented Women* (Sheffield: Sheffield Academic Press, 1993), 52.

[21] Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids, MI: Zondervan, 1978).

properly it will continue to produce more disciples that will ultimately produce more mentors. The goal of mentorship is to meet the person right where they are so that they can experience spiritual growth at their own pace. This is extremely important for men who are not only spiritually immature but who struggle with the pain of never having a positive male role model in their lives. Throughout this project one of the main goals is to give leaders the needed tools and assurance that the greatest gift to give to another person is to disciple and connect them with authentic relationship with Jesus.

One of the most significant things about spiritual leadership as it relates to mentorship is that it is about encouraging the next generation and helping them to become leaders.[22] This is so important because it will enable the spiritual leader to make valuable contributions long after they are no longer around.[23] The author used this idea of ongoing mentorship in the development of the model. The author believes that mentorship would be critical to training effective leaders in the body of Christ. Consistent mentorship will not only leave a lasting legacy, but it will also further the mission and vision of the authors context.

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[22] Henry and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman and Holman, 2001), 288.

[23] Ibid.

CHAPTER THREE

THEORETICAL FOUNDATION

In Chapter One the author concluded that at Ginghamsburg Church, there is a lack of male spiritual presence and involvement in leadership. This hinders the ministry's vitality and ultimately impedes life transformation in the home. In order for the lives of men to be transformed, there must be a holistic approach to radically challenging their lives in the areas of spiritual leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship. Within this approach not only will the church benefit from empowered men, but the family will also benefit because of the radical commitment of men to being the spiritual leaders in their homes.

This project will be supported by a Biblical Foundation, Historical Foundation, Theological Foundation, and a Theoretical Foundation. These foundations will help this project to be a vital tool for all ministry contexts that desire to see men actively engaged in spiritual leadership of the body.

Biblical Foundation

Within Matthew 4:18-22, Jesus illustrates the importance of the spiritual discipline and spiritual leadership of people. It is within these passages of scripture that

we witness Jesus not only calling the first disciples, but also separating them from their vocation as fishermen to becoming "fishers of people."[1]

> One day as Jesus was walking along the shore beside the Sea of Galilee, he saw two brothers--Simon, also called Peter, and Andrew--fishing with a net, for they were commercial fishermen. Jesus called out to them, "Come, be my disciples, and I will show you how to fish for people!" And they left their nets at once and went with him. A little farther up the shore he saw two other brothers, James and John, sitting in a boat with their father, Zebedee, mending their nets. And he called them to come, too. They immediately followed him, leaving the boat and their father behind.[2]

Jesus empowers these ordinary men to leave their productive careers to become productive spiritual leaders in their homes as well as community. After hearing and heeding the call to become disciples of Jesus, these men immediately forsook anything that would hinder their relationship with Christ and their effectiveness in the calling. This clearly demonstrates that effective spiritual leadership can only occur when men choose following Christ as the priority in their lives. This entails removing anything that will hinder them from authentic relationship and vital leadership within the home, church, workplace, and the community. The disciples clearly indicate the importance of spiritual leadership and empowerment.

In I Timothy 3 verses 1-7, the Apostle Paul reminds his mentee Timothy of the importance of leadership in the church. Within these seven verses, Paul clearly defines to Timothy the characteristics and qualities of essential leaders within the church. This text

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[1] Matt.4:18 "Unless otherwise noted, all Scripture references are taken from the New Living Translation (NLT)."

[2] Matt. 4:18-22

is a perfect example of how effective and empowered men are critical in preserving and enhancing the effectiveness and vitality of the context. However in order for this to become reality, men must not only be empowered by the Spirit of God, but also become disciples in their respective communities by other men who are serious about leading from the frontline.

Paul points out to Timothy that his responsibility is to seek out men who not only have good reputation in public, but also great rapport at home. Paul stresses the importance that leaders must not only have knowledge of the Word, but also be doers of the Word. They must have been followers of Christ for some period of time so that they are grounded in their faith. With this grounding, Paul highly emphasizes that leaders who are seeking vital and visible leadership within the church must first be vital and visible leaders within the home.

Unlike the passage in I Timothy which speaks of the importance of spiritual leadership within the church, Acts 10 demonstrates the importance of how spiritual leadership can affect the transformation of the family. This passage tells of Peter's visit to Cornelius who was a Roman officer living within a Gentile community. As the previous Scriptures mentioned in I Timothy, Cornelius was one who demonstrated the importance of spiritual leadership in the home as well as in the community. Cornelius was not only a devout military leader but he was a man who possessed charity and was committed to a life of prayer.

Even though Cornelius was considered an outsider by the Jewish community, he was labeled as a God fearer, a Gentile who followed Jewish customs and religious beliefs

but did not believe nor accept the practice of circumcision and the Law.[3] Even though Cornelius upheld Jewish religious beliefs, he sought an authentic relationship with God. It was in this radical search for God that God found him by way of the Apostle Peter. Cornelius was filled with the Spirit of God, which not only enabled him to better lead within community, but it also afforded him the opportunity to connect his entire family to Jesus as seen in verses 44-48.

> Even as Peter was saying these things, the Holy Spirit fell upon all who had heard the message. The Jewish believers who came with Peter were amazed that the gift of the Holy Spirit had been poured out upon the Gentiles, too. And there could be no doubt about it, for they heard them speaking in tongues and praising God. Then Peter asked, "Can anyone object to their being baptized, now that they have received the Holy Spirit just as we did?" So he gave orders for them to be baptized in the name of Jesus Christ. [4]

Exodus 20 verses 1-6 shows results of fathers who have failed to passionately pursue God who reproduce sons who become fathers who demonstrate the same insipid attributes within their children.

> And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery." You shall have no other gods before [a] me. "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand [generations] of those who love me and keep my commandments.[5]

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[3] William Barclay, *The Acts of the Apostles* (Philadelphia, PA: Westminster Press, 1976), 79.

[4] Acts 10: 44-48

[5] Exod. 20:1-6

This passage clearly indicates the repercussions by fathers who commit idolatry. God detests anything that is placed before God. By possessing improper priorities, fathers would literally hinder future generations of children coming after them. Committing idolatry created a situation as if fathers were literally mortgaging their children's future relationships and favor with God. It was imperative that fathers not only prioritize their relationship with God, but also position their children for future spiritual discipline and growth.

The perpetuation of fathers committing idolatry is still quite evident today. Fathers have made careers, personal achievement, materialism, and other pursuits more important than instilling a relationship with God in their children. By negating this important priority, children have suffered and families have been divided. In order for children to experience a relationship with God, it will be imperative for fathers to radically shift their priorities and paradigm. Implementing this model within the home as the foundation not only will enhance the father's spiritual role in the home, but also their spiritual presence within the body of Christ.

Historical Foundations

Throughout history, there have been several models and movements which have demonstrated men who have taken the role of spiritual leader in the workplace, in the home, and in the community. The historical foundations will include a discussion of these movements. It will also include a brief summary of the history of Methodists and a brief history of fathering.

Historical Movements among Men

As far back as 1911 history indicates a desire and need for men to lead unapologetically from the frontlines with a radical spirituality and untamed faith.[6] In 1911, a group consisting of high profile businessmen and ordinary men joined together to create a movement known as the Men and Religious Forward Movement that desired to evangelize and empower men to work within their local churches and to increase the overall participation of men and boys in the life of church.[7]

John Wesley who was instrumental in the formation of the Methodist Church also knew the importance of spiritual revival and renewal. In 1739, a revival took place in England that led to the lives of many people being transformed. John Wesley struggled to live out an authentic faith which caused him to experience marital instability and nearly give up on pursuing his relationship with Christ. However Wesley realized that authentic faith was more than emotion, but it must be comprised of discipline, determination, and perseverance.

Wesley set out to learn about authentic faith through studying the New Testament and historical examples of conversion and he began to pray for God to help his unbelief. At a meeting at Aldersgate Street in 1738, someone read from Luther's Preface to the Epistle of Romans, Wesley felt his heart become strangely warmed. This was more than a temporary feeling, but it was a moment that led to eternal life transformation.[8] This

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[6] Bradley Bateman, 'Make a Righteous Number: Social Surveys, the Men and Religious Forward Movement, and Quantification in American Economics,' *History of Political Economy* 33 (2001): 58.

[7] Ibid., 59.

[8] Christian History Institute, May 24, 1738, *John Wesley's Heart Strangely Warmed* (Worchester, PA: Christian History Institute, 1999-2006 [Internet]; available from www.chi.gospelcom.net/DAILYF/2001/05/daily-05-24-2001; accesed 3 January 2006.

moment of personal conversion not only transformed the life of Wesley, but many others who were seeking more than just temporary religion. Far too often men of today have relegated Christianity to emotions and feelings. However, in order for men to experience life transformation and a true authentic relationship with Jesus, like Wesley, there must be discipline, determination, and perseverance.

Connecting Business Men to Christ Movement

Connecting Business Men to Christ ("CBMC") was a movement of men dedicated to connecting businessmen to Christ. It began in 1930 through a group of men who coordinated a series of pre-Easter rallies. In the midst of the Great Depression, these men saw a great need for spiritual revival in the Chicago area. In 1938, the first CBMC was held in Chicago to bring other men from around the world into a closer fellowship and mutual commitment and accountability. As years passed, this movement had spread throughout the world to Canada, Australia, New Zealand, England, Scotland, and more than 60 nations to men who had an equal need for a relationship with Jesus. The mission and vision of CBMC was to ultimately connect businessman to Christ. This happened through understanding the power of one God, the value of one man, and the leverage of one team. Keeping these values and mission before them, the ultimate goal was to produce spiritual businessman throughout the world.[9]

A recent movement of men was the Promise Keepers movement of the 1990's. The movement began on March 20, 1990, when Bill McCartney the head football coach

[9] CBMC, Inc, The History of CBMC, (Chattanooga, TN: CBMC) [Internet] available from http://www.cbmc.com/about/history; accessed 3 January 2006.

at the University of Colorado and his friend Dave Wardell were traveling to a Fellowship of Christian Athletes meeting in Colorado.[10] During this ride, the two men came up with the idea of filling Folsom Stadium in Colorado with men dedicated to Christian discipleship. This vision spread to a group of seventy men who engaged in fasting and prayer in support of the idea. The first meeting resulted in four thousand men. By 1993, fifty thousand men showed up at Fulsom Stadium. The men were asked to make seven promises. By 1996, the organization Promise Keepers had a budget of more than 115 million. In 1995, more than one million men attended twenty-two rallies. In 1997, nearly 1 million men gathered on the Washington Mall for the historic Stand in the Gap prayer meeting.[11] These statistics show the willingness of men to engage in discipleship and leadership when challenged.

History of Fathering

Studying the history of fathering will give us understanding of the roles that fathers have played throughout time. In ancient Roman society, the father held complete authority over his household. They had the power to decide whether babies were to live or die. Fathers also represented their houses politically. Men were expected to become fathers when they came of age, but they were only independent upon the death of their

[10] Dane Claussen, *The Promise Keepers* (Jefferson, NC: McFarland & Co., 2000), 3.

[11] Ibid., 4.

own father.[12] Fathers continued to exercise authority over their daughters and could pull them out of a marriage on a whim.

During the Middle Ages, the family unit become stronger with marriage seen as a lifelong commitment. A shift in parental power also occurred with medieval Christianity due to the fact that children were no longer seen as just property of the father, but as a responsibility that was entrusted to their families for safekeeping by God.[13] In the ideal situation men ruled with love, while children had honor and respect for their parents. During the Reformation, the authoritarian role of fathers was cemented. During this time period, parents were considered important in shaping children's physical and moral health and ultimately their future nature. Children were raised strictly with the ultimate goals being social order and eternal salvation.[14]

The seventeenth century showed fathers to continue to be the family's unquestioned ruler.[15] They had power and authority over all property that included land, wives, and children. Men also were responsible for the moral and spiritual growth of children, which included discipline. The relationship between father and child was distant. This was a trend that continued until the middle of the eighteenth century.[16]

The eighteenth century saw a shift to fathers being more of an oral teacher rather than just a strict authoritarian. Family life experienced change in the nineteenth century

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[12] Families.com,LLC, History of Fathering, (Gilbert, AZ: Families.com, LLC) [Internet] available from www.parenting.families.com/fathering-and-fatherhood/; accessed 20 December 2005.

[13] Ibid.

[14] Ibid.

[15] Ibid.

[16] Ibid.

when men began to work outside the home and mothers began to take over as the moral teacher and disciplinarian.[17] This led to the fathering dynamic of the 1900's and today which has the father role fluctuating between the father being a provider and the father being a nurturer.[18] The current trend of today is also that many children are raised in single parent homes without fathers. As a result of the role of fathers constantly fluctuating, the African American community has been impacted the most. This is evidenced in the fact that seventy percent of African American children are raised without a father in the home.[19] Given these alarming statistics, it is imperative that men once again realize their role and responsibility as a father in the twenty-first century.

Theological Foundations

The author believes that one of the ways in which men are empowered to become radical leaders in the church, as well as, their home is to apply a Christological approach that ultimately fosters transformation and liberation. Liberation theology will also be another method used to empower men as they seek to live out the purposes of God in a life transforming relationship with Christ. Each approach will emphasize the desire for God to deliver and liberate men from whatever degrades, corrupts, or binds them in order that an authentic relationship with God and others can be restored and strengthened.[20]

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[17] Ibid.

[18] Ibid.

[19] Ibid.

[20] Owen Thomas and Ellen Wondra, *Introduction to Theology* (Harrisburg, PA: Morehouse Publishing, 2002), 194.

In order for men to reposition themselves as radical followers of Jesus, there must be first a clear understanding of who Jesus is. This understanding is not realized isolated from community of faith, but is discovered in a God who is encountered in community. Far too often belief in Jesus has been relegated to a personal set of rituals and religious doctrine. In actuality, following Christ has nothing to do with religion, but has everything to do with a personal relationship. One of the biggest problems that have been identified by the author is that too often men try to live out this relationship isolated from the community of other believers. Individualism can literally be a demonic spirit that separates men from Christ and others. This spirit can also lead to self-centeredness, self-focus and self-absorption. That being said, the purpose of following Christ is not for self, but to experience new life with others. By living in community, we not only seek to know who Christ is, but more so who we are. Augustine of Hippo says, "To know yourself is to know God."[21] The author believes that it is through community that men will further discover who they are and ultimately discover who God is.

The author thought it was important to clearly identify who Jesus is for us today and also what His purpose was for all of humanity. God had a plan for the world. This plan began with creation, continued with the call of Israel, and then came to a climax in the election of Jesus.[22] Jesus became the Word of God incarnate. The plan of God was that all people would come to have a relationship with God through Jesus and that they would then become both faithful and obedient to His calling and will.[23]

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[21] *Columbia Encyclopedia*, 2005 ed., s.v. "Augustine."

[22] Owen Thomas and Ellen Wondra, *Introduction to Theology*, 171.

[23] Ibid., 172.

Christ wants to involve us in His work and to serve His mission on earth. This will ultimately bring about a real fulfilled life.[24] However, the work of Jesus is seriously hindered by sin, which basically limits our willingness to serve.[25] There are basically three roles that Christ plays in our lives. First, He was the prophet who proclaimed salvation. The second role is that of a priest who offered Himself to be our sacrifice and intercessor, while the third role is that He is the king who exercises lordship over the world.[26]

It is through this understanding of Christ and him crucified that men inherently internalize a spiritual responsibility and an untamed faith. The cross becomes an expression of love to the endangered, threatened life of God in our world.[27] The more we love God, the nearer we are to God and the more endangered we become to ourselves.[28] The message of Jesus is that the more you grow in love, the more vulnerable you make yourself. This vulnerability causes you to share your life instead of hoarding it and ultimately the light of Christ shines through your actions. This type of vulnerability and radical faith will sometimes cause you to stand alone. It may also cause you to lose friends, your standards of living, or your career. [29] However, this radical lifestyle will ultimately transform you and those you encounter.

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[24] Dorothee Solle, *Thinking about God: An Introduction to Theology* (Philadelphia, PA: Trinity Press, 1990), 106.

[25] Ibid., 106.

[26] Ibid., 113.

[27] Ibid.

[28] Ibid., 134.

[29] Ibid.

A second way in which the author intends to address the lack of leadership among men is through the framework of liberation theology. According to liberation theologians, salvation is carried out in history in the form of liberation from oppression. These forms of oppression include socioeconomic, ideological, and political.[30] Liberation theology seeks to deliver the marginalized and the disenfranchised from various forms of oppression that seek to dehumanize those who are searching for acceptance and wholeness. Oppression is a form of idolatry in that it places higher value on things that man has created such as wealth, status, and privilege, than on God.[31]

One of the forms of idolatry is capitalism which has reduced humanity to lifestyles of individualism. Americans want things to be personal to them, with their initials on their shirt, pen, and on their Jesus. The spirit of commercialism has produced a culture of religious fundamentals who seek to privatize Christ. Jesus is my personal Savior and nothing can be said more than that.[32] This mentality does not bring hope but further seeks to marginalize women, the poor and oppressed.

"Christ's salvation is liberation. There is no liberation without Christ."[33] It is through fellowship with God that we experience liberation. It is important to understand what a liberated person is. A liberated person is one that encounters God in faith. This then leads to conviction and trust in the fact that ones humanity is actualized in God.[34] In many times prayer, especially among blacks, God is often referred to as a father for the

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[30]Thomas and Wondra, *Introduction to Theology*, 192.

[31] Ibid., 192.

[32] Solle, *Thinking about God*, 103.

[33] James Cone, *God of the Oppressed* (San Francisco, CA: Harper, 1975), 141.

[34] Ibid., 141.

fatherless. It is through prayer that one becomes aware that God has not left us alone. Prayer is how we experience the power of the presence of God and come to know that human liberation is based on divine revelation.[35]

Due to the fact that many men have opted to seek money rather than Christ for meaning, there has been a great accumulation of success, but little experience of significance in their lives or the lives they encounter. Until they are released from this poisonous and depraved thinking, men will never be able to experience true transformation and a maximum impact in the lives of their loved ones. Liberation from sin and self will foster not only transformation in the lives of men but also radically affect generations to come. The apostle Paul reminds us that it is for freedom that Christ sets us free. With freedom being the ultimate goal, there must be a constant wresting with self and other things that impede one from living out their God purpose.

Theoretical Foundations

The author identified a lack of male spiritual presence and involvement in leadership at Ginghamsburg. This hinders the vitality of the ministry and ultimately impedes life transformation in the home. In order for the lives of men to be transformed, there must be a holistic approach to radically challenging their lives in the areas of spiritual leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship. This training will allow men to effectively address past dysfunctions and pain that has hindered them from being effective fathers. Spiritual

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[35] Ibid., 143.

growth will be evidenced by men seeking to impact their children to become radical followers of Christ. It will also be evidenced by an increase in the number of men pursuing leadership roles within the church and the community.

This theoretical foundation will focus on fathering as it relates to the past pain of men and how it is stifling their current family structure and spiritual growth in the body of Christ. Vital skills needed for men to be effective fathers, radical disciples, and strategic leaders will be discussed. Finally, a description of effective men's ministry will be discussed that will ultimately challenge men's view of discipleship and leadership will be shared. This will happen as men seek a vital relationship with Christ and other men.

Fathering

History has revealed that lacking a father is like being without lacking a backbone. A father's absence drastically affects a child's ability to set goals, to make decisions in the areas of sexuality, promiscuity, and use of dangerous substances such as drugs and alcohol.[36] This absence can also cause a spiritual or emotional vacuum for men.

The statistics on fathering in the United States are staggering. About 72.2% of the U.S population identifies fatherless children as the most significant problem facing America.[37] More than 24.7 million or the equivalent of 36.3% children in the United

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[36] Guy Corneau, *Absent Fathers, Lost Sons* (Boston, MA: Shambhala, 1991), 37.

[37] Fathers Heart Communication, *Ministry Statistics* (Ontario, Canada: Father's Heart Communication)[Internet]; available from www.fathersloveletter.com/Ministry/statistics; accessed 3 January 2006.

States lives absent from their fathers. Only about half of children will spend their entire childhood with their two biological parents.[38] Americans also realize the dramatic impact that fathering issues play in the lives of adults. Fifty-six percent of Americans agree that most people have unresolved problems with their fathers. This question showed differing responses based on ethnicity, age, and income. For example 70.4% of non-whites agreed with this statement, while only 56.3% of whites did. 67.2% of people in the age range of 18 to 24 years agreed with this and 70.1% of those making less than $25,000 compare to only 48% of those making more than $50, 000.[39]

The results of growing up without a father play out in behavior of children, adolescents, and adults. Those children who grow up without a father are 4.3 more likely to smoke cigarettes and are also at a higher risk from drug and alcohol abuse.[40] They are also more likely to have emotional and behavioral problems. Three out of four teenage suicides happen in homes with an absent parent and they are more likely to drop out of school. They are also more likely to be in trouble with the law and to be involved in premarital sex.[41]

These horrific statistics clearly indicate how children are drastically affected by the lack of presence or absence of their fathers. Due to the lack of a father presence, children posses a greater fear of getting involved in intimate relationships.[42] It is important to note that an absent father can also refer to a spiritual and emotional absence

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[38] Ibid.

[39] Ibid.

[40] Ibid.

[41] Ibid.

[42] Corneau, *Absent Fathers, Lost Sons*, 37.

and not just a physical absence.[43] This is shown in the fact that the average amount of time a father in America spends with his child is nine minutes per day.[44] The impact of an absent father carries on to the next generation, because siblings, grandfathers, and other relatives influence how you learn to father.[45]

Effective fathering must be learned.[46] Many men repeat the past because they have no one to teach the new ways of male parenting or fathering. This was quite evident in the mistakes that the author made throughout his life. Many men are frightened of becoming fathers. The reason for this is that they do not want their sons to go through some of the agony that they have experienced. They do not want their sons to have to shoulder responsibilities and to remain cut off from their feelings.[47]

The bottom line becomes that what is not learned from the past is doomed to be repeated.[48] This can be seen in the story of Jake that William Jarema shares in his book. Jake grew up in a family where his father was both physically and verbally abusive. Jake was routinely thrown up against a wall and hit by his father. As a teenager, Jake grew tired of it and picked his father up and threw him against the wall. Jake swore that he would never treat his children like that, but as an adult Jake got upset with his seven-year-old son and picked him up and threw him against the wall. Therefore, you can see

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[43] Ibid.,10.

[44] Ibid.,18.

[45] William Jarema, *Fathering the Next Generation: Men Mentoring Men* (New York: Crossroads, 1994).

[46] Ken Canfield, *The 7 Secrets of Effective Fathers* (Wheaton, IL: Tyndale House, 1992).

[47] Jarema, *Fathering the Next Generation: Men Mentoring Men*, 30.

[48] Ibid., 13.

how Jake ended up repeating what he had been taught. However, through this Jake ended up seeking help to learn new skills.[49]

Men must realize that they can learn from pains of the past and transmit hope to the next generation or men can ignore the need for healing and reconciliation and pass on unfinished homework to the next generation.[50] The author believes that it is critical that one utilizes past misery and transforms it into powerful ministry. Men have to grieve for the personal losses experienced between their father and themselves.[51] This is a necessary prequel to accessing inner potential and discovering avenues of personal fulfillment. The great thing is that when a dad who grew up in a dysfunctional home breaks with the past, he sets the entire family on a new course for many future generations.[52] With this being the intended goal the author is so grateful that God has used him to break the vicious curse that has afforded his children and family the opportunity to experience a fresh start that leads to life transformation.

Discipleship

It is important for men to become Disciples of Christ. A disciple is one that has been called to walk with Christ, is equipped to live like Christ, and is sent to work for

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[49] Jarema, *Fathering the Next Generation: Men Mentoring Men*, 12.

[50] Ibid., 13.

[51] Patrick Morley and David Delk, *The Dad in the Mirror* (Grand Rapids, MI: Zondervan, 2003), 10.

[52] Ibid., 16.

Christ.[53] This lifestyle is one that does not seek titles or positions but one that seeks the purposes of God in serving others. Being a disciple means that we attach Jesus to both our minds and hearts.[54] This modeling should be reflected at home, in the workplace, as well as in the community of faith. When we let Him begin to change our desires, our motivations, and our ambitions, then we began to fully reflect God's image and began to fulfill God's purpose.[55] To become a disciple means entering into a long-term process in which we seek to become increasingly more like Christ.[56] This process of discipleship is realized in several ways.

One way in which one becomes a disciple of Christ is through the Word. Scripture is the way in which God reveals Godself through the person of Jesus Christ. Therefore Scripture not only gives us a better understanding of God, but it ultimately gives us a better relationship with Christ. It is through the disciplined daily study of Scripture that God's will and purpose for our life is revealed. It is through Scripture that we are transformed by the truth.[57] Scripture not only reveals the truth of God, but it is a starting point to begin the radical following of Jesus. Until one actively engages in Scripture on a consistent basis, one is not alive. This is clearly expressed in Acts 17:28 which says, "In Him we live, move, and have our being."[58] Therefore it is critical to

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[53] Patrick Morley, *Ten Secrets for the Man in the Mirror* (Grand Rapids, MI: Zondervan, 2000), 83.

[54] Ibid., 85.

[55] Ibid.

[56] Ibid.

[57] Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 185.

[58] Acts 17:28 New King JamesVersion.

understand that it is through Scripture that we realize purpose and ultimate being in Christ.

Another way one becomes a disciple of Christ is through prayer. It is through prayer that we experience God as our father. We come to know God as a father who knows us intimately and loves us unconditionally.[59] God is able to speak to us in prayer and reveals the nature of God to us through prayer.[60] God is eager to hear from us in prayer. When people pray, it is not just an act of seeking God for blessings or answers; it is more seeking God for meaning and relationship. It is through prayer that we communicate and commune with God to become more like God. Prayer is not only critical in communicating with God, but becomes a vital weapon against evil that seeks to separate us from God.

Another way of demonstrating faithful discipleship is through the discipline of stewardship. Unlike prayer and the Word, stewardship is more of an outward visible expression of our maturity in Christ. Stewardship can be best expressed through the responsible use of one's time, talent, and treasure (tithe). Stewardship is realized through understanding that everything humanity possesses comes from God and belongs to God to ultimately glorify God.[61]

Effective stewardship is essentially being faithful managers of what God has entrusted disciples with to further God's kingdom. The mindset of a steward is not only to be content but to be faithful with the resources with which God has entrusted them.

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[59] Tom Eisenman, *The Accountable Man* (Downers Grove, IL: Intervarsity, 2004), 106.

[60] Ibid.

[61] Morley, *Ten Secrets for the Man in the Mirror*, 104.

Stewardship is more than just being responsible for God given resources, but it is a perspective from which one views life. This perspective allows followers of Christ to identify any form of selfishness that would seek to hinder God's purpose from working through them.

One of the last ways in which men grow in their discipleship is through consistent fellowship with other men. In order for men to effectively become radical disciples it is imperative to connect with other men who are also seeking to live out God's purpose. Fellowship not only involves them in social activities, but also fosters authentic relationships and deeper accountability. The power of accountable relationships helps a man deepen his walk with God.[62] God uses accountability in relationships to purify one's character and also transform and revitalize relationships with God.[63] It is through fellowship that true friendships are established with the understanding that friends are willing to be inconvenienced and sacrifice for the sake of others healing.

Men who are seeking to discover more about themselves need to be mentored and connected with other men who have already received transformation in their areas of brokenness.[64] It is through the studying of Scripture and prayer that men together realize their need for fellowship and ultimately their need for God.

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[62] Tom Eisenman, *The Accountable Man*, 14

[63] Ibid.

[64] William Jarema, *Fathering the Next Generation: Men Mentoring Men*,170.

Effective Ministry to Men

If the church is to be an effective vehicle of witness and influence in our nation, then we must turn our focus to the condition of the family and its leadership, namely men.[65] Effective men must be trained and empowered to lead themselves and their families before they can successfully lead the church. Building effective men's ministry really boils down to managing momentum. Developing a successful men's ministry will require four main things: significance, strategy, structure, and schedule.[66]

Men's ministry must be seen as a vital component to the development of the church. The time is ripe for an army of men who will serve those around them. Men who serve are real men who are both powerful and influential.[67] The bottom line is that the biggest problem in society as well as in the body of Christ is that men are refusing to fulfill the responsibilities for which God has called them.[68] To make matters more difficult, not only are they ignoring their responsibility, but also they really do not know what this responsibility entails. If the church is going to truly impact society, then the church needs men to fulfill their God-given responsibilities to be leaders at home, in their church, in their community, and in their nation.

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[65] Phil Downer, *Effective Men's Ministry* (Grand Rapids, MI: Zondervan, 2001), 15.

[66] Ibid., 40.

[67] Ibid., 106.

[68] Edwin Louis Cole, *Man Power* (Nashville, TN: Thomas Nelson, 1997), 19.

CHAPTER FOUR

METHODOLOGY

This chapter will discuss the process by which the leadership model was developed and implemented, components of the model, the foundational ideology, and the design of the project. The objective of this project was to teach and disciple men to become leaders in the church and home. This leadership model was implemented to enhance the ministry's overall vitality and ultimately lead to life transformation. In order for the lives of men to be transformed, there must be a holistic approach to radically challenging them in the areas of spiritual leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship. The model consisted of large-scale events designed to deepen the personal relationship of men with Christ and increase involvement within the community. The large-scale events were a men's retreat, a Father/Child breakfast, and an ongoing monthly Men's Community. From these events, a core group of potential leaders was enlisted for a five-session Bible study, a mission project, and a culminating ceremony.

Each session consisted of a core topic. The topics covered were stewardship, leadership of the body, discipleship, effective fathering and mentorship. Each session consisted of teaching, dynamic interaction, role-play, and follow up homework.

Goals

The following goals were instituted for this ministry model:

1. To identify a core group of potential leaders from the large scale events.
2. To disciple men through large-scale events such as men's retreat and monthly men's community.
3. To disciple and empower a core group of leaders to become spiritual leaders in the church and home.
4. To see life transformation occur in the core group of men in the areas of relationship with their fathers, stewardship, servanthood, discipleship, and leadership

The instruments used for this project involved three strategies to promote men becoming leaders in the church. Those three strategies were: 1) Men's Retreat, 2) Men's Community, and 3) Bible study and mission trip.

Structure of the Model

The components of the model were implemented concurrently over a period of ten months; the following were the components that consisted within the model.

Men's Retreat

The Men's Retreat was the first way for men to get deeper involved into the life of the church. Men were recruited to attend the men's retreat for two months prior to the retreat. There were announcements made in the bulletin as well as media announcements during church services. There were over 350 men in attendance. The theme of the retreat was "Crossing the Lines": Moving from Compromise to Commitment.

The purpose of the men's retreat was to bring together men from various walks of life for a life changing time intended to help men become more committed disciples in the community. The retreat had five main sessions which included a talk from a speaker with group discussion around tables at each session. It also included meals together as well as down time to allow men to connect with one another. The men's retreat was held in correlation with Phillips Temple and predominately African American church in the Northwest quadrant of Dayton, Ohio.

The five sessions were:

1. An opening session with Curly Neal
2. No Compromise Manhood
3. Reversing the Curse from Fatherhood to Dad (see Appendix A)
4. From Brokenness to Holiness--pursuing a life of holy living by overcoming the power of sin
5. It is time to take action; Challenging men to live with faith and be willing to take risks and move forward even when they fail.

Men's Community

Men's Community is an ongoing monthly men's meeting. The first component of Men's Community is a short time of worship. Often there are personal stories of testimony from men within Men's Community. The speaker addresses a topic that is relevant to the lives of men. There is also discussion time around tables. This allows men to apply what the speaker has said. It also allows men to support each other in being successful Christians, husbands, and fathers. Some topics that have been addressed in the past are sex, identity, leadership, and missions. Men's Community was designed to be a place where brotherhood "can be built by encouraging and equipping others to maximize manhood for the mission of Christ. Each month those involved will experience worship, encouragement, and a challenge for living out the mission for which God has called each man[1]." Men's Community was a place where men impacted at the retreat could experience further growth and be developed as leaders.

Father/Child Breakfast

A Father/Child Breakfast was held on Saturday, June 17, 2006. It was sponsored by the Men's Ministry. The master of ceremonies for the event was Michael Bowie. There was a breakfast served by waiters. There were Polaroid pictures taken to commemorate the event for each family. This was a practical event intended to give fathers a way to spend time with their children and to help men realize the important privilege and calling men have as fathers.

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[1] *Fall 2006 Adult Class Guide* (Tipp City, OH: Ginghamsburg Church, 2006), 4.

Bible Study

The five-session Bible study began on October 15, 2006 and included a weeklong mission trip from October 29th to November 4th. There were 21 men who participated in the Bible study and mission trip. These men ranged in ages from early 20's to late 60's. The mission trip was to New Orleans, Louisiana, where men were actively involved in Hurricane Katrina rebuilding efforts. The men were first recruited from men's community. Secondly they were recruited from other areas of the church. They were recruited based on their willingness to serve and their potential for leadership.

Measuring the Results

The project's effectiveness was tested through the number of men involved in the key events, pre and post questionnaires for the key events, the 5-session Bible study, mission trip, and the culminating ceremony, which concluded the entire project. It was also during this ceremony that men were ask to bring their wives to expressed the changes that have happened as a result of being involved with the project. It included specific measures related to the core group of men such as the level of stewardship increase and leadership involvement in the church and home. The pre and post questionnaires were assessed to find trends in the written responses. The data was also assessed to identify growth in understanding of the core topics from the participants.

The research model chosen for this study was primarily a qualitative case study approach. It involved selecting a core group of men to participate in a Bible study and

mission project. These men were identified as potential leaders among the men at Ginghamsburg Church. They were also participants in the large-scale events of the study.

Summary

The design of this project was to empower men to move past their pain to become leaders in the church and community. The steps taken in this process were a men's retreat, men's community monthly meetings, a father/child breakfast, Bible study, mission trip, and culminating ceremony. The following chapter will explain the project implementation and its impact.

CHAPTER FIVE

FIELD EXPERIENCE

Project Implementation

This project was implemented over a one-year period. The objective of this project was to teach and disciple men to become leaders in the church and home. This leadership model was implemented to enhance the ministry's overall vitality and ultimately lead to life transformation. This model consisted of a holistic approach to radically challenge the lives of the project participants in the areas of spiritual leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship.

Men's Retreat

The Men's Retreat was designed for men to come together from various walks of life for fellowship and discipleship. Men were recruited through bulletin announcements and media announcements during church services for two months prior to the retreat. The men's retreat occurred on February 24-25, 2006. There were 350 men in attendance. The theme of the retreat was *Crossing the Lines: Moving from Compromise to Commitment.*

The retreat had four main sessions which included a talk from a speaker as well as group discussion around tables. It also included meals together and down time to allow men to connect with one another. The men's retreat was held in correlation with Phillips Temple Christian Methodist Episcopal. The idea was that two churches—one predominately African American church from the urban center of Dayton and the other a predominately Caucasian church from a rural area would come together to move men from compromise to commitment. There were four main sessions where speakers presented on the following topics.

The first session was the *No Compromise Manhood.* It was directed by Michael Slaughter, the lead pastor of Ginghamsburg Church. Pastor Slaughter taught the majority of his message from a book entitled Route 66 which focused on the stages of men's maturity and development. The main focus of the message was to go beyond seeking temporary relief to experiencing permanent life transformation.

The second session was entitled "*Reversing the Curse*" from Fatherhood to Dad which was led by teaching Pastor Michael Bowie of Ginghamsburg Church. The main focus on this talk was to challenge men to be willing to surrender all their past pain to God so that they would be willing to reverse the curse that has been hindering them from experiencing true-life purpose and life transformation. The session also addressed the repercussions that come from not having a father in the home. This session was key to this project as moving past pain is a key component to becoming an effective disciple and leader (see Appendix A)

The third session was called *From Brokenness to Holiness--Pursuing a Life of Holy Living by Overcoming the Power of Sin.* The speaker for this session was Jason

Bunger, Associate Pastor of Phillips Temple. The main focus of the message was to identify and overcome the pervasive effects of sin. The goal of this talk was to also address the character traits of holy living and the destructive results that stem from addiction to pornography.

The fourth and final session was directed by Senior Pastor Jimmy Washington of Phillips Temple. The topic for this session was *It's Time to Take Action*. The goal was to challenge men to live with untamed faith and be willing to take risks and move forward even if they fail. This final session culminated with communion.

There were 350 men in attendance at the men's retreat. While at the retreat, men were encouraged to attend monthly Men's Community as a continuing growth opportunity following the retreat. This would ensure that men would be in some form of continuing discipleship and accountability with other men. After the retreat, questionnaires were distributed at Bowie Bible study and Men's Community to men who attended the retreat. There were 35 men who filled out the follow-up questionnaire. This represented 10% of the people who attended the retreat. The questionnaire had five questions. The questionnaire is exhibited in Appendix B.

The primary theme that emerged from the responses submitted by the men who attended the retreat was that the best thing about the retreat was the fellowship experienced with other men. The following are some of the responses related to the Men's Retreat.

- "The topics covered at the retreat were spiritual growth and breaking down race barriers, it created a closer bond between me and others there. I deal with a trust issue and resentments from my past."[1]
- "The best thing about *Crossing the Lines Retreat* was common talks with other men and group talks, pulling out all the stops and not holding back on the issues."[2]
- "The best thing about *Crossing the Lines* was fellowship, developing new relationships with Ginghamsburg men, the teaching was timely and applicable."[3]
- "It was great to be a part of men worshipping Jesus Christ together as an outward show of their belief in Jesus and his kingdom."[4]
- "It was great to meet other men who love Jesus and to experience fellowship. I was convicted to surrender more of my life to Jesus."[5]
- "I liked being around like minded men on the same faith path. It made me feel like I am part of a band of brothers."[6]

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[1] Questionnaire response, Men's Retreat, collected by author February 25, 2006, Tipp City, OH.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Ibid.

Father/Child Breakfast

The *Father and Child Breakfast* was held on June 17, 2006. It was sponsored by Men's Ministry. The breakfast was held the Saturday before Father's Day. Invitations and information about the breakfast were printed in the church bulletin for three weeks prior to the breakfast. Announcements were also made during church services about the breakfast. Men were invited to bring their children of all ages. Children were encouraged to invite their parents. The purpose of the event was for fathers to bond with their children in a fun, relaxing setting.

Fathers and children of all ages came to have breakfast together. The author was the master of ceremonies for the event. In some cases, three generations came to have breakfast together—children with parents and grandparents. The reactions were all positive from the attendees. There were 200 people in attendance at the breakfast. The following were some of the comments made in relation to the breakfast. A small sampling of fathers and children who attended the breakfast were asked to fill out response forms as exhibited in Appendix C. The overwhelming theme that emerged from these responses was that the Father/Child Breakfast provided an opportunity for fathers to bond with their children.

- "I loved going with my dad. It was so much fun."[7]
- "The Father Child Breakfast was a great thing to do. It made it easier to further develop a relationship with my children."[8]

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[7] Ibid.

[8] Questionnaire response, Father/Child Breakfast, collected by author July 1, 2006, Tipp City, OH.

- "It was a great time for my children and my father. We should definitely do it again. It helped my children see how important God is in my life and how it can bring us closer as a family."[9]
- "My dad has the picture of the four of us kids from breakfast on his desk at home. He said it's the only time he has been out with just us and he wants to remember it forever."[10]
- I was expecting time with my dad which I got. He told me he loved me for the first time I can remember. (I am over fifty years old.)"[11]

Men's Community

Men's Community is an ongoing men's fellowship that is hosted on the fourth Tuesday of every month. An agenda from a past Men's Community session can be found in Appendix D. Men's Community is comprised of a time of praise and worship, teaching, table discussion, and fellowship. It also includes a time of personal stories of testimony from men within men's community. A main speaker addresses a topic that is relevant to the lives of men. There is also discussion time around tables that allows men to apply what the speaker has said. It also allows men to support each other in being successful Christians, husbands, and fathers. Some topics that have been addressed in the past are sex, identity, leadership, and missions. The author believes that it has been

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[9] Ibid.

[10] Ibid

[11] Ibid.

through men's community that men have not only grown deeper in their relationship with God, but have also established deeper trust with other men. Through Men's Community, some of the participants for the project were identified.

The description of Men's Community in the class guide of Ginghamsburg is that it is a place where brotherhood "can be built by encouraging and equipping others to maximize manhood for the mission of Christ. Each month you will experience worship, encouragement, and a challenge for living out the mission for which God has called each man[12]." Men's Community is a place where men can experience further growth and be further developed as leaders. These are some general comments about the impact of Men's Community in the lives of Ginghamsburg men. There are usually sixty or more men at Men's Community. On October 24, 2006, there were 75 men in attendance. There were 25 men who filled out the post questionnaire about Men's Community. Thirty three percent of the men in attendance filled out the questionnaire (see Appendix D). Some of the comments are listed below.

- "I like that Men's Community is friendly and purpose driven."[13]
- "I know that Men's Community is there and strong and can see some great growth in men."[14]
- "I think that Men's Community has common goals, energy, and great leadership."[15]

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[12] *Fall 2006 Adult Class Guide*, 4.

[13] Questionnaire response, Men's Community, collected by author October 24, 2006, Tipp City, OH.

[14] Ibid.

[15] Ibid.

- "It is fellowship where the love of Jesus is enhanced in each of us by loving other men for who they are and where they are in their walk. As we hear each other's stories we grow to appreciate how Jesus lives in each of us and how He is gradually conforming us to His likeness."[16]
- "Men's Community is men equipping men."[17]
- "There is strength in numbers. Men's Community is important for developing relationships of faith."[18]
- "Men's Community is where we share trials and downfalls and triumphs with each other and in that way help each other overcome and recognize our worship center in Christ."[19]

Bible Study

An orientation session was held on October 15, 2006. At this orientation session, a pre-questionnaire was given to the participants to get demographic data as well as to gauge their knowledge and experience of the topics for the study. A copy of the questionnaire can be found in Appendix E. The demographic data breakdown was as follows.

1. Age—there was 1 participant between the ages of 18-29, 1 participant between the ages of 30-39, 7 participants between the ages of 40-49, 4

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[16] Ibid.

[17] Ibid.

[18] Ibid.

[19] Ibid.

participants between the ages of 50-59, and 7 participants between the ages of 60-69.

2. Marital status-there was 2 participants who were single (never married), 8 participants who were married without ever being divorced, 6 participants who had experienced divorce, 1 person who was widowed, and 1 person who was in a serious relationship
3. Average Length of Christianity—average 16 years
4. Average Length of Attendance at Ginghamsburg—average 5 years

The Bible study and mission trip were the main focus of the project. While the other events (i.e., Retreat, Men's Community, breakfast) were designed to reach the masses, the Bible study and mission trip was designed to take a small group of men and train them to become leaders in the church as well as in the home. The author served as the leader and facilitator of each of the Bible studies. Each Bible study began with prayer followed by a forty-five minute teaching and fifteen minutes of table discussion. The complete Bible study syllabus and material can be found in Appendix F.

Each Bible study had a clear topical theme. At the first Bible study, the participants were given a notebook with information for the Bible study. The notebook contained all of the post-questionnaire for the Bible study (see Appendix E) and mission trip (see Appendix G). The notebook also contained the syllabi for the Bible study and the handouts for each Bible study (see Appendix F). The participants then turned in all the post questionnaires on the day of the culminating ceremony. This was done to give participants time to reflect on the topics of the Bible study and fill out the questionnaires at a convenient time rather than rushing at the end of Bible studies to complete them.

Another reason that it was done is that at the initial meeting, several of the program participants stated that filling out questionnaires on the spot was difficult for them as well as it was distracting from fellowship with one another at the end.

Leadership

The topic of the first Bible study was leadership. The pre-questionnaire survey (see Appendix E) contained two parts that related to leadership. The first part asked participants to identify whether they perceived themselves as leaders and allowed them to make comments about that. The second part that related to leadership asked participants to identify what makes a good leader in the home and in the church.

Fourteen out of twenty participants completed the pre-questionnaire. The results of the question are shown in the table below on pages 56-57.

Table 1. Leadership

PARTICIPANT NUMBER	ARE YOU A LEADER? YES	ARE YOU A LEADER? NO	COMMENTS
1		X	Look for others to lead.
2	X		
3	X		
4	X		
5		X	I'd rather not be.
6		X	I'm not a member of Ginghamsburg so I'm restricted.
7	X		I have been in the past.
8		X	
9	X		

PARTICIPANT NUMBER	ARE YOU A LEADER? YES	ARE YOU A LEADER? NO	COMMENTS
10	X		
11	X		
12	X		
13		X	
14	X		I believe so.
TOTAL	**9**	**5**	

The second part of the leadership questions asked participants to identify what makes a good leader in the church and home. The overwhelming common thread throughout the pre-questionnaire responses on what makes a good leader in the home was that a good leader in the home leads by example. Some of the participant responses on what makes a good leader in the home are listed below.

- "Make your family second only to God, devotion and prayer daily that include them. Do the right thing through his enlightening."[20]
- "A good leader in the home loves God, loves his wife and children, desires for God to be in control, desires to be an example of God's love and maintains a servant attitude to the family."[21]
- "A leader in the home leads by example and knowing when to discipline and when to listen."[22]

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[20] Questionnaire response, Bible study Pre-questionnaire, collected by author October 16,2006, Tipp City, OH.

[21] Ibid.

[22] Ibid.

- "A good leader in the home trusts God in everything, walks by the spirit and unconditional love, stands on God's word without compromise, is instant in prayer, and is a great example and not just a talker."[23]
- "A leader in the home controls the kids and makes the right decision. They talk to God, and always keeps God first."[24]

The participants were also asked to identify what makes a good leader in the church. There were three major themes that emerged from the pre-questionnaire about what a good leader in the church would possess. Eight out of fourteen participants who answered the pre-questionnaire included love for God or devotion to God as part of their response.

The second theme that was dominant in the participant responses was that a leader in the church would possess vision. Five out of fourteen responses included this as part of their response. The last theme that was evident in participant responses was that a leader in the church should be able to relate to and influence people. Five out of fourteen respondents included this as part of their response. Some of their responses are listed below.

- "Anyone who loves God with all his heart, mind, body and strength and loves his neighbor as himself or better yet esteems other more highly than himself, can't help but get involved and works to lead and bless others."[25]

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[23] Ibid.

[24] Ibid.

[25] Questionnaire response, Bible study Pre-questionnaire, collected by author October 16,2006, Tipp City, OH.

- "A good leader in the church is someone who practices what he or she preaches--one who truly walks with Jesus."[26]
- "A leader in the church loves God, is led by God, is gifted at teaching and preaching, and if they are married loves his family, and has a servant attitude."[27]
- "A leader practices good stewardship and has daily devotion to God and His Word. As we are all broken, to humbly witness one's sin, repent, and thus show God can use you for his good." [28]
- "A person that loves other people, is organized, a doer, visionary, knows and understands the goals to accomplish, does it for Christ with love and no reward except for what's for them in Heaven."[29]

This Bible study was attended by twenty-two individuals. After a period of prayer, each member of the Bible study received a copy of that sessions Bible study as exhibited in Appendix F. The author led the group in a discussion on the theme: "*Leadership Under Construction.*" The main text for the Bible study was Matthew 14:22-28. The main goal of this Bible study was to help men realize that God seeks to make change in systems structure and society through committed, courageous, and submitted servant leaders. The men were taught that leadership boils down to influence and the character that was used was Peter who was a great example of a leader under construction.

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[26] Ibid.

[27] Ibid.

[28] Ibid.

[29] Ibid.

After the end of the Bible study, the group was reminded to fill out the post-questionnaire about leadership in their Bible study notebook (See Appendix E). Out of 22 attendees, a total of 20 attendees answered the questionnaire. Ninety five percent of the Bible study class attendees responded to the questionnaire. The questionnaire had three questions. These questions were the same for each Bible study, only the topic changed.

Importance of Leadership

The first question focused on participants identifying what leadership was and why it was important. There were two themes that came out in the responses of what leadership was. The first theme that emerged from twelve of the twenty respondents was that leaders are willing to take risks and step out. The second theme that emerged was that leaders are able to inspire, empower, or organize people to action. This theme was supported in the answers of eight out of twenty respondents. Some of the responses to this question are listed below.

- "A leader is one who acts towards purpose and Gods will. This action is based upon courage, truth and risk taking plunging in and knowing that it is his will in that action. Fear is the stepping stone to that end."[30]
- "A leader must have courage, self control, and the ability to step out. That leader should also exhibit other qualities: be a good listener, know when to praise and when to discipline, be willing to lead by example, and never ask his subordinates

[30] Questionnaire response, Bible study one: "Leadership: Under Construction," collected by author December 21, 2006, Tipp City, OH.

to do something that the leader himself would not do, honesty truthfulness and integrity. I forgot fairness."[31]

- "A leader is a person willing to risk everything he's got with a reservation for wisdom and knowledge. Courage, honesty, and humbleness are good factors of a leader. It's important to have leadership in your home, work and spiritually as a man because God has appointed you to that position. We have to follow a lifestyle according to God's will and this is part of it."[32]
- "Bowie inspired Andrew to be called Peter what is leadership? It is the ability to direct, initiate, inspire, introduce action, force, movement to achieve some outcome, give direction. It is important to lead to empower, share, execute, and include what is to be accomplished."[33]
- "A leader is someone who steps out of the boat. If we didn't have leaders we would be like sheep and just follow each other around aimlessly."[34]

Past or Present Priority of Leadership

The second question related to leadership was how it has been a priority in the present or past (see Appendix E). Twenty out of 22 participants answered this question. This is the equivalent of 91%. Nine out of 20 participants included as part of their

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[31] Ibid.

[32] Ibid.

[33] Ibid.

[34] Ibid.

response that they had not made leadership a priority in the past, but 6 of those respondents stated that they believed that God was beginning to develop it as a priority in the present and future. Nine respondents out of 20 respondents stated that they had been involved in leadership in the past and that they foresee that God will continue to bring them into leadership positions both on the job and in church. Some of the participant responses are listed below.

- "Through life and my ministry, leadership is a vital part of who I am. With the property I am dealing with people from around the world. Through ministry I am dealing with every culture and every background."[35]
- "I have not thought that much about leadership like it was explained this morning. We are all leaders but have not thought of it in that way. I have always looked at leaders as people that I have to do what they say but that is not what a true leader is."[36]
- "I was a supervisor for 25 years and to be a good supervisor you have to know how to lead and trust everyone the same and they will work for you."[37]
- "Since I've started coming to Ginghamsburg, the leadership I've seen--ordinary people becoming leaders is truly God sent."[38]

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[35] Ibid.

[36] Ibid.

[37] Ibid.

[38] Questionnaire response, Bible study one: "Leadership: Under Construction," collected by author December 21, 2006, Tipp City, OH.

- "Leadership in my past was primarily just a role of responsibility, for my existence and welfare. In the present I have realized that my leadership should benefit others and not be about me."[39]
- "I've been more of a follower than a leader. Low self esteem and emotional sensitivity have hindered my leadership potential along with alcohol and drugs. I do believe and I can and will be a leader."[40]

Future Application of Leadership

The third question related to leadership in the post questionnaire was to identify what God is calling one to in the future as it relates to leadership (see Appendix E). This was to help participants synthesize their learning of leadership and identify a specific action step as it relates to leadership. Twenty out of 22 participants answered this question. This is the equivalent of ninety one percent.

There was an even division between the kinds of responses that this question derived. Ten out of 20 respondents provided a general response to this question with their responses stating that in the future they would embrace leadership roles and seek out more opportunities for leadership. The other 10 respondents stated specific ways that they would engage in leadership in the future. Three respondents stated that they foresaw leading mission trips as the form their leadership role would entail, while 3 others identified teaching classes in the future as a leadership role, with others stating that they would seek to engage in leadership by empowering people at specific functions in life

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[39] Ibid.

[40] Ibid.

such as business, career, youth, and marriage. A selection of the participants responses are listed below.

- "God is saying to get out of the boat and follow Him. I have no idea at this time. I wish I knew. Maybe I don't ask Him often enough." [41]
- "I foresee myself as leading other men in becoming responsible for learning and understanding their wife's perspective in relationship. Enabling their marriage to be long lasting and more fulfilling to levels unknown to men-mission impossible-through god all things are possible."[42]
- "I think that God wants me to take my leadership roles as a gift from God and use that role to further His kingdom."[43]
- "I have never thought much about me as a leader. I pray for God to show me what He wants me to do and never thought about the possibility that He may want me in a leadership area."[44]
- "It is unclear to me exactly what God wants me to do as it relates to leadership. I vacillate between confidence and low self-esteem. I have a passion for men and their relationship with Christ, but fail miserably on my own. I also want to impart college age men in regard to career and Christ but lack the confidence to develop the thoughts and concepts I've been contemplating." [45]

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[41] Questionnaire response, Bible Study One: "Leadership: Under Construction," collected by author December 21, 2006, Tipp City, OH.

[42] Ibid.

[43] Ibid.

[44] Ibid.

[45] Ibid.

- "As on this trip, God wants me to show a positive attitude and always be willing to listen to those who look up to you. A good leader is also willing to learn as you grow and to grow as you go. Stay strong, stay positive, stay true to your word. Lead missions for GUM and the Lord."[46]

Bible Study Topic: Discipleship

The topic of the second Bible study was discipleship. The pre-questionnaire survey question that related to this topic was, "What are the learning opportunities that you have engaged in at Ginghamsburg.[47] " Fourteen out of 20 participants completed the pre-questionnaire. This is the equivalent of 66%. The results of the question are shown in the table below. The results clearly indicate that these men have been engaged in a variety of learning opportunities at Ginghamsburg. Only one identified that they were not currently in ongoing discipleship development.

Table 2. Past and Present Discipleship Opportunities

Participant Number	Bowie Bible Study	Ministry by Strengths	Men's Community	Followers Life	Other	None
1	X		X	X	X lay pastor	
2	X	X		X	X Boundaries	
3	X	X	X	X		
4		X		X		
5	X					
6	X				X sign language	
7						X
8					X singles	

[46] Ibid.

[47] See Appendix E.

Participant Number	Bowie Bible Study	Ministry by Strengths	Men's Community	Followers Life	Other	None
9	X					
10			X			
11			X			
12	X					
13	X					
14	X		X	X		
Total	9	3	5	5	4	1

These men are already involved in discipleship learning opportunities. The study of discipleship should help men learn further ways to become deeper committed followers of Christ. This Bible study was used to help the participants understand the importance of discipleship. This Bible study was attended by 20 individuals. After a period of prayer, each participant received a copy of that sessions Bible study as exhibited in Appendix F.

The author led the group in a discussion on the theme: "The Power of Radical Faith." The main text for the Bible study was Matthew 14:30-33. The author illustrated that being a disciple means that one is radically committed to following the life, the ways, and the purposes of Jesus. Discipleship is rooted in radical faith, grounded in radical trust, and stems out of radical obedience. The teaching focused on the life and characteristics of Peter who exemplified how disciples live out radical faith. After the end of the Bible study, the group was reminded to complete the post-questionnaire in their Bible study notebook (See Appendix E). Out of 20 attendees, 15 attendees answered the questionnaire. Seventy five percent of the Bible study class attendees responded to the

questionnaire. The questionnaire had three questions. These questions were the same for each Bible study, only the topic changes.

Importance of Discipleship

The first question asked the participants to identify what discipleship was and why it was important. The major theme that emerged from participant responses was that discipleship is following Christ. Ten out of the fifteen participants who answered the questionnaire focused on this theme. Some of their responses as it relates to this are shared below.

- "Discipleship is the following of Christ. It is important to lead others like family etc to Christ."[48]
- "Discipleship is being a follower of Christ by going thru storms of our lives-using radical faith to overcome fear from these storms."[49]
- "A disciple is an individual that remembers to reach out to Jesus. When he reaches out, the Lord will calm the storm but there will be others."[50]
- "Discipleship is the relationship between an older and more mature experienced Christian that provides guidance on life application of Jesus principles to daily life."[51]

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[48] Questionnaire response, Bible Study Two: "Discipleship: The Power of Radical Faith," collected by author December 21, 2006, Tipp City, OH.

[49] Ibid.

[50] Ibid.

[51] Ibid.

- "Discipleship is the way we follow Jesus and how we should live our lives. Our willingness to learn new things about Jesus everyday should drive us to be better."[52]

Past or Present Priority of Discipleship

The second question of the post-questionnaire asked the participants to identify how discipleship had been a priority in the past or present. (see Appendix E). This question was intended to help participants identify their past commitment to discipleship. Fifteen out of twenty participants answered this question. This is the equivalent of seventy five percent.

There were several themes that emerged from the post questionnaire responses. The first theme that emerged from this question was that being a spiritual leader in the home is a priority of discipleship. Five participants identified that as a priority. Another theme relating to priorities was that discipleship comes from actions not words. There were seven participants who included this as part of their response. The final theme that emerged from the post questionnaire response was that reaching out to others was a part of discipleship. Six participant responses related to this phenomenon. Some of the participant responses are listed below.

- "I'm recognizing in myself that it is getting tougher to follow the examples of men in front of me that I'm searching for paths to figure it out on my own will. The

[52] Ibid.

only problem is the examples are God driven and mine are man driven. I thank Jesus everyday for the most perfect examples of life. I've ever been given."[53]

- "Yes in the past it was me learning. At present its teaching and conspiring to teach my sons to interact with group leaders and teen ministers to impact and teach them Jesus principles."[54]
- "To be like Jesus is important so God will accept you."[55]
- "I guess the only place it has been important in the past has been my family, although even though I feel I have fallen short. Today is the first day that I have really gone outside the family as a Jesus disciple."[56]
- "In the past discipleship has not been a priority as the only concern I had was how I could benefit. It was all about me. Presently discipleship has helped me to transition this thought process to that of helping others through my gifts and experiences."[57]
- "I am presently making discipleship a priority in my life. For me it is vital to daily seek God through His word and talking with God through prayer. This has not always been my desire but I thank God that by His grace He has brought us to the point."[58]

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[53] Ibid.

[54] Ibid..

[55] Ibid.

[56] Ibid.

[57] Ibid.

[58] Ibid.

Future Application of Discipleship

The third question related to discipleship was to identify what God was calling them to do in the future as it relates to discipleship.[59] This was to help participants synthesize their learning of discipleship and identify a specific action step as it relates to discipleship. Fifteen out of 20 participants answered this question. This is the equivalent of 75%. The primary theme that emerged in the post questionnaire results was a belief that a personal call from God to action in the area of ministry or missions was imperative in the future. Ten out of 15 responses related to this theme. A selection of participant responses are listed below.

- "Take today and continue to recruit radical disciples. I must also work harder to be a better disciple to my family."[60]
- "I think God is calling me to use my experience and my talents to help others to show Gods love in a practical way."[61]
- "I think that God is saying to get out my comfort zone and get with the program. Quit playing follow the leader and step out of the boat and walk by faith."[62]
- "God is calling me to do more mission work, to be a disciple to those in need at home. I'm excited to be on this personal journey with Christ."[63]

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[59] See Appendix E.

[60] Ibid.

[61] Ibid.

[62] Ibid.

[63] Ibid.

- "I believe God is telling me to do missions locally and in communities outside Ohio."[64]
- "I believe that God is calling for me to form a cell group or ministry to help men who are struggling with marital issues and infidelity, lust, and pornography." [65]

Bible Study Topic: Stewardship

The topic of the third Bible study was stewardship. The pre-questionnaire survey question (see Appendix E) that related to the topic of stewardship asked participants about their understanding, consistency, and frequency of tithing. Fourteen out of twenty participants completed the pre-questionnaire. The results of the question are shown in the table below.

Table 3. Stewardship

Participant Number	Do you tithe? Yes	Do you tithe? No	Frequency	Comments
1	x		once a week	not 10%
2	x		once a week	not 10%
3	x		once a month	
4	x		several times a year	I'm a contractor so I give as I receive funds.
5	x		once a week	

[64] Ibid.

[65] Ibid.

6	x		every paycheck	
Participant Number	**Do you tithe? Yes**	**Do you tithe? No**	**Frequency**	**Comments**
7	x		once a week	
8	x		once a week	
9	x		once a week	
10	x		once a week	
11	x		once a week	
12	x		Occasionally	
13		x		
14	x			
TOTAL	**13**	**1**		

The author led the group in a discussion on the theme: "Stewardship: Whole Life Living." The main text for the Bible study was Matthew 25:14-28, which is the Parable of the Talents. The author's goal was to stress the importance of whole life living as a disciplined, balanced lifestyle that honors God. The author strongly believed that stewardship is more than giving time, talent, and tithe, but is managing your whole life for God's greater purpose. Twenty-one individuals attended this Bible study. After a period of prayer, each participant received a copy of that session's Bible study as exhibited in Appendix F. At the end of the Bible study, the group was reminded to fill out the post questionnaire in their notebook.[66] Out of 21 attendees, a total of 15 attendees answered the questionnaire. Seventy two percent of the Bible study class attendees

[66] See Appendix E.

responded to the questionnaire. The questionnaire had three questions. These questions are the same for each Bible study, only the topic changes.

Importance of Stewardship

The first question asked participants to identify what stewardship was and its importance. There were two themes that were identified in the responses to question one. The first was that stewardship is being a manager of what God has given us. There were 5 of 15 participants that included manager as part of their response. The second theme that emerged from this question was that stewardship is about giving of resources and time. There were 8 participants that identified this in their response. Some of their responses as it relates to this are below.

- "Stewardship is whole life living as a manager. This manager gives away Gods gifts to the world. Stewardship is broken down into talent time and tithe. It's important because it allows a Christian to live simple so others can simply live."[67]
- "Stewardship is the management of resources made available to you from God. They are important because these gifts from God are to be used for His glory."[68]
- "Stewardship is to give of your time talents and finances. It is important to do give those gifts back because God gave up the gift of His Son."[69]

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[67] Questionnaire response, Bible Study Three: "*Stewardship: Whole Life Living*," collected by author December 21, 2006, Tipp City, OH.

[68] Ibid.

[69] Ibid.

- "Stewardship is more than just tithing and offerings. It is time, talent, etc as well as a willingness to be moldable available and flexible."[70]
- "To me stewardship is the giving of our resources to the glory and service of Christ. This is to be our first fruits. It is the giving of our finances—cash, time, talents. Also it involves the maintenance and growth of the talents, assets etc that God has given us."[71]

Past or Present Priority of Stewardship

The second question related to stewardship was how it has been a priority in the present or past.[72] Fifteen out of twenty-one participants answered this question. This is the equivalent of seventy two percent. Two basic themes emerged from the post questionnaire responses. The first theme was that stewardship is more than the giving of money. Seven participants offered similar responses. Another theme that emerged was that stewardship is something that the participants wanted to make a priority in their lives. Five participants related their response to this phenomenon. Some of the participant responses are listed below.

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[70] Ibid.

[71] Ibid.

[72] See Appendix E.

- "Stewardship is very important regarding my tithe and my time and talent. I have never been able to out give God 10% financial and my time in different capacities."[73]
- "In the past I thought it only regarded money. I have come to understand that it is more than money. It is everything that I am. I have been testing the Lord as He challenged me in Malachi to do. Since I have been tithing, it is amazing how money is there for bills etc that in the past I thought I would not be able to tithe. The Lord is so faithful."[74]
- "I've been hot and cold in the past as it relates to stewardship. In the present I have been a lot better. I've been leading by example not by judging others or by forcing my opinions or beliefs on others."[75]
- "Giving helps me keep my focus away from myself at least for a time."[76]

Future Application of Stewardship

The third question related to stewardship was to identify what God was calling them to in the future as it relates to stewardship (see Appendix E). This was to help participants synthesize their learning of stewardship and identify a specific action step as it relates to stewardship. Fifteen out of 21 participants answered this question. This is the

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[73] Ibid.

[74] Ibid.

[75] Ibid.

[76] Ibid.

equivalent of 72%. The theme that emerged in the post questionnaire results was that a commitment to give of their resources on a consistent basis was the future step that needed to be implemented. Eleven out of 15 responses related to this theme. A selection of participant responses are listed below.

- "I think God is saying keep on keeping on. Be available as opportunity continues to present themselves..."[77]
- "I am not quite certain at this time, but I'm remaining flexible and hopeful."[78]
- "In the past my stewardship has been mostly based in stewardship of the earth. My definition of stewardship has been expanded. I will now give more of my time and talents. I tithe so my financial part is already in effect."[79]
- "In the future, I will be a better caretaker in what I do."[80]
- "I think God is telling me that I need to tithe my 10%."[81]
- "God is calling me to be more aware of my time and how I devote it to God, my family, and then my business."[82]
- "I think God wants me to continue to be faithful and incrementally improve." [83]

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[77] Ibid.

[78] Ibid.

[79] Ibid.

[80] Ibid.

[81] Ibid.

[82] Ibid.

[83] Ibid.

Fellowship

The topic of the fourth Bible study was fellowship. The pre-questionnaire survey asked participants to identify the ways that they were currently experiencing fellowship.[84] Fourteen out of twenty participants completed the pre-questionnaire. The results of the question are shown in the table on the next page. These men were involved in various ministries of the church. Only three men identified that they were not currently in any form of consistent fellowship.

Table 4. Ways of Fellowship

Participant Number	Lay Pastor	Cell Group	Next Step or 12 Steps	Broken Chains	Men's Community	None
1	X	X	X			
2		X				
3			X	X		
4	X	X				
5			X	X		
6		X				
7		X				
8					X	
9					X	
10					X	
11						X

[84] See Appendix E.

Participant Number	Lay Pastor	Cell Group	Next Step or 12 Steps	Broken Chains	Men's Community	None
12						X
13						X
14					X	
TOTAL	2	6	3	2	4	3

This Bible study was used to help the participants understand the importance of fellowship in community. This Bible study was attended by twenty individuals. After a period of prayer, each member of the Bible study received a copy of that week's Bible study as exhibited in Appendix F. The author led the group in a discussion on the theme: "Fellowship in Community." The main text for the Bible study was Psalms 133. The goal of the Bible study was for the participants to realize that men were able to fulfill their life purpose in community with other believers. Far too often, men have failed to experience life transformation due to isolation. True community becomes reality in your life when disciples see it as a spiritual process and not merely a social gathering. At the end of the Bible study, the group was reminded to complete the post questionnaire about fellowship in their notebooks. Out of twenty-one attendees twelve attendees answered the questionnaire which is the equivalent of fifty seven percent. The questionnaire had three questions. These questions are the same for each Bible study, only the topic changes. The questionnaires are exhibited in Appendix E.

Importance of Fellowship

The first question asked participants to identify what fellowship was and why it was important. The major theme that came out in participant responses was that fellowship is a coming together of believers to support one another. Eight out of the 12 participants who answered the questionnaire focused on this same theme. Some of their responses as they relate to this are listed below.

- "Fellowship is people getting together so our religions will strengthen."[85]
- "I think fellowship is personal interaction with the fellow members of the body of Christ. It is important because we each have what others need. This holds true with our spiritual gifts, strengths, and our general interactions."[86]
- "Fellowship is the association of people with a common bond. The importance of fellowship is that more can be accomplished by those in accountability than by individual."[87]
- "Fellowship is important because it makes you aware of how men need certain things in their lives and where you as a man can step to the plate and help others through their storms! We need each other to pull ourselves to rely on Christ alone!"[88]

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[85] Questionnaire response, Bible Study Four: "*Fellowship in Community*," collected by author December 21, 2006, Tipp City, OH.

[86] Ibid.

[87] Ibid.

[88] Ibid.

- "Fellowship is the bonding of your fellow man. It is important that men have that bond for leadership, stewardship, discipleship, family building and life here after."[89]
- "For a man it is vital to fellowship with other men. Men can encourage one another. They think they can be tough and go it alone. I now understand that man needs to be accountable to each other. Iron does sharpen iron. Without accountability Satan leads us astray."[90]

Past or Present Priority of Fellowship

The second question in the post questionnaire asked participants to identify how fellowship had been a priority in their lives in the past or present.[91] This question was intended to help participants identify their past commitment to fellowship. Twelve out of twenty-one participants answered this question which is a response rate of fifty eight percent. The theme that emerged in the post-questionnaire results was that fellowship is beneficial because it provides support. There was also an even split on another theme that emerged. Six participants stated that fellowship had been a priority in the past, while six stated that it had not been a priority. Some of the participant responses are listed below.

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[89] Ibid.

[90] Ibid.

[91] See Appendix E.

- "I am generally a loner and can see that a lack of fellowship of like minded people has made my adjustment longer and more painful."[92]
- "Yes fellowship always has been important-the connection with brothers in Jesus has kept me sane and committed to Jesus."[93]
- "In the past fellowship was not a priority or social only at best. It has become a priority through this mission trip because through fellowship you can overcome all obstacles."[94]
- "Fellowship for me is a support to handle problems or share."[95]
- "My priority in the past as it relates to fellowship has always been family but since I've seen the true side of fellowship. Thanks to Mike on this trip, it will never be the same. The men on this trip will never forget the bond and will someday be brothers in Heaven."[96]
- "No, I've been the lone wolf since high school. I've been hurt many times therefore trust does not come easily. It is a high priority today. However fellowship requires execution of interaction on my part. The willingness to interact and fellowship grows daily as my faith and trust in God grows. I call it spiritual progress as opposed to spiritual perfection."[97]

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[92] Ibid.

[93] Ibid.

[94] Ibid.

[95] Ibid.

[96] Ibid.

[97] Ibid.

Future Application of Fellowship

The third question of the post questionnaire related to fellowship was to identify what God was calling them to in the future in the area of fellowship (see Appendix E). This was to help participants synthesize their learning of fellowship and identify a specific action step as it relates to fellowship. Twelve out of twenty-one participants answered this question which is a response of fifty eight percent. One theme that emerged in the post questionnaire results was that engaging in fellowship with believers was essential to moving forward in faith. Another theme that emerged was that six out of twelve participants identified specifically that becoming more involved in Men's Community and leadership was an important step that they wanted to engage in. Some of the participant responses are listed below.

- "I have not figured out what God is saying yet as it relates to fellowship. I'm drifting. I'm seeking to find just what God is wanting of me."[98]
- "I think God is calling me to be more involved in men's group."[99]
- "God has called on me to do things I thought were impossible several years back but with the quality leadership and teaching at Ginghamsburg and God's help its been easy. The connection with brothers in Jesus that has kept me sane and committed to Jesus."[100]

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[98] Ibid.

[99] Ibid.

[100] Ibid.

- "I think God is calling me to minister to men and establish leadership classes to send men out into cell group community so they can tackle the difficult life's requirements."[101]
- "I think God is calling me to become a part of men's ministry. I have been dragging my past but not anymore."[102]
- "The benefits of the times of fellowship I've had have convicted me to seek out other times and opportunities to fellowship." [103]

Mentorship

The topic of the fifth and final Bible study was mentorship. The pre-questionnaire survey contained three questions that related to mentorship.[104] The first part asked participants to identify what a mentor was, while the second part asked participants whether they had anyone who mentored them. The third part asked participants if they mentored anyone else. The results of the question are shown in the Table 5. Mentorship on page 83.

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[101] Ibid.

[102] Ibid.

[103] Ibid.

[104] See Appendix E.

Table 5. Mentorship

Participant Number	What is a mentor?	Do you have a mentor?	Do you mentor anyone else?
1	A person somebody can come to for advice to talk to, to help however asked.	No	Yes
2	Someone from which you can glean the knowledge and wisdom of God.	Yes	Yes
3	A follower, learner	Yes	Yes
4	A teacher, guide, friend, sponsor	Yes	No
5	Someone to advise or counsel about life and spiritual issues.	No	No
6	Like a sponsor, someone you look up to.	No	yes
7	One who is able to show the way.	No	Yes
8	No response.	No	No
9	A mentor is a teacher #1, friend #2.	Yes	Yes
10	One who is wise experienced and able to teach life lessons goals etc.	No	No
11	Someone you look up to as a teacher.	Yes	Yes
12	Someone who under shepherds.	Yes	Yes
13	No response.	No	No
Total-13		**Yes/6** **No/7**	**Yes/8** **No/5**

This Bible study was attended by twenty-two individuals. After a period of prayer, each member of the Bible study received a copy of that sessions Bible study as exhibited in Appendix F. The author led the group in a discussion on the theme: "*Marks of True Mentorship*." The main character used in this study was Paul. At the end of the

Bible study, the group was reminded to complete the post-questionnaire about mentorship (See Appendix E). Out of twenty-two attendees, sixteen attendees answered the questionnaire. Seventy three percent of the Bible study class attendees responded to the questionnaire. The questionnaire had three questions. These questions are the same for each Bible study, only the topic changes.

Importance of Mentorship

The first question focused on participants identifying what mentorship was and why it was important. The major theme that emerged among participant responses was that a mentor teaches or guides you in the way to go. There were twelve out of sixteen respondents whose answers related to this. Listed below are some of the responses to this question.

- "I think a mentor is like a wilderness guide. They coach guide and provide their perspective on your issues. Up to me to let mentor know what is honestly going on. Important because it keeps things out of our sole perspective."[105]
- "Mentorship is to help someone to get to the path or straighten the path for someone."[106]
- "A mentor is a person that gives another person insight to what the person with the insight has. To love someone is an action word not an emotion. You might be going in the wrong direction a mentor can redirect the person."[107]

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[105] Ibid.

[106] Questionnaire response, Bible Study Five: "*Marks of True Mentorship*," collected by author December 21, 2006, Tipp City, OH.

[107] Ibid.

- "In Alcoholics Anonymous, it would be to have a sponsor who has worked the 12 steps, who also has a sponsor who has worked the 12 steps, etc. That way I can work the 12 steps with someone who can teach me to teach others what they have learned successfully. To reach out to someone who still suffers from an addiction or sin in some particular fashion."[108]
- "A mentor is a person who teachers or trains another person or persons."[109]

Past or Present Priority of Mentorship

The second question related to mentorship in the post questionnaire asked participants to identify how mentorship had been a priority in the past or present (see Appendix E). There was one primary theme that emerged from participant responses. This is that mentoring had been a priority in the past or present in family relationships. Ten out of sixteen participants included responses that related to this phenomenon. Some of the participant responses are listed below.

- "I have only recently been in a mentored relationship for a brief time. It has been a developing experience that is double edged, not only has my mentor been a benefactor but a benefitter as well." [110]

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[108] Ibid.

[109] Ibid.

[110] Ibid.

- "No it hasn't. I need a mentor and should be one. Not always sure about how to find one or be one."[111]
- "I think a priority of mentorship for me has been being able to pass on my knowledge and experience to my son who is following me in the same career field. It also forces me to continually improve my knowledge."[112]
- "Yes I'm working toward dying sober but 1 day at a time. I have a few 24 hours together now thanks to the help of others and I'm trying to do the same for others as well."[113]
- "In the past mentoring has not been a priority. It has always been a manager of heart but this trip shows me many mentors. I also believe that I will have a lot of mentors due to this mission trip."[114]
- "I believe so. I have always had a heart for seeing people grow more proper in all areas of life I have felt I could be of help in."[115]

Future Application of Mentorship

The third question related to mentorship was to identify what God was calling them to in the future as it related to mentorship (see Appendix E). This was to help

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[111]Ibid.

[112] Ibid.

[113] Ibid.

[114] Ibid.

[115] Ibid.

participants synthesize their learning regarding mentorship and identify a specific action step as it related to mentorship. The themes that emerged in the post questionnaire results was that the participants were seeking God's will in various ways concerning how to become mentored and also they were looking for opportunities to mentor others. A selection of participant responses are listed below.

- "I need to shape up to be a mentor." [116]
- "I think God is calling me to get busy doing it."[117]
- "God is telling me to be a mentor and find someone who can mentor me. To that end, I am praying that god will lead me to that person who needs mentoring and bring a mentor into my life."[118]
- "God is saying to continue to be an example to all my children and to listen to them when they have things to teach me."[119]
- "God is calling for me to find a mentor to be a man of integrity and accountability to be a mentor to abused kids, abused men."[120]
- "I think that God is saying that mentorship is an area to be pursued and prayed about and area I must engage in."[121]
- "I am not sure what God is calling me to in the future as it relates to mentorship. I haven't heard the call to mentor to anyone lately other than Jake." [122]

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[116] Ibid.

[117] Ibid.

[118] Ibid.

[119] Ibid.

[120] Ibid.

[121] Ibid.

- "I'm not sure to whom I will mentor. I hope it will be my son or stepfather. I hope that I can find a mentor as I am currently helping to care for my mentor who is terminally ill." [123]

Mission Trip

The mission trip was from October 29, 2006, through November 4, 2006, in Slidell, Louisiana which is located thirty miles east of New Orleans, Louisiana. This is in the area that was drastically affected by Hurricane Katrina. There were four questions related to the mission trip that were administered post trip. A copy of this questionnaire can be found in Appendix G.

Best Thing about the Bible Study and Mission Trip

The first question asked participants to identify the best thing about the trip. Twenty-one out of 22 participants answered this question. This is the equivalent of 95%. The overwhelming theme that came out in the participant responses related to fellowship or connection with the men who attended the Bible study and mission trip. Seventeen out of 21 responses included this as part of their answer. There are a selection of participant responses listed below.

[122] Ibid.

[123] Ibid.

- "A feeling of fitting in. something that has been hard for me all my life. I always felt like I wasn't good enough." [124]
- "The best thing about the study and trip was fellowship among real men of Christ. We truly became brothers on this trip. It didn't matter that I didn't have half the experience the other guys did. I felt accepted that was true love."[125]
- "The best thing was seeing the men's community grow and strengthen in a much deeper dimension. This group is a new foundation for the men's community and the church. With this will be deeper challenges and higher expectations. It is our responsibility to lead growth."[126]
- "Going to Slidell with 22 men I did not know very well and coming home with 22 brothers in the Lord."[127]
- "The best thing was being blessed by the people of new dreams, seeing the joy in their faces and the appreciation they show."[128]
- "I think the best thing for me was being able to use the God given talents given to me." [129]
- "The best thing was seeing the men's community grow and strengthen in a much deeper dimension. This group is a new foundation for the men's community and

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[124] Questionnaire response, Final Questionnaire for Bible Study and Mission Trip, collected by author December 21, 2006, Tipp City, OH.

[125] Ibid.

[126] Ibid.

[127] Ibid.

[128] Ibid.

[129] Ibid.

the church with this will be deeper challenges and higher expectations. It is our responsibility to lead growth." [130]

Greatest Struggle

The second question on the post-questionnaire for the mission trip asked participants to identify their greatest struggle since the Bible study and mission trip. The theme that was most common in participant responses was that it was difficult to readjust to normal life after the trip especially in the aspect of missing the close fellowship with other men that they experienced on the retreat. Fourteen out of 20 respondents included this as part of their response. Some of the participant responses are included below.

- "I am restless and struggling to find my place." [131]
- "The greatest struggle for me wanting to go back and serve in Louisiana again. I have struggled with that. Finding Gods purpose in my daily life without a daily job. I'm working on it though by searching for a new job and wanting to sign up for another mission trip to Louisiana."[132]
- "I haven't come down off the mountain yet. Hope it's quite a while yet. I have not felt a struggle yet. I have not been this blessed in my whole life."[133]

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[130] Ibid.

[131] Questionnaire response, Final Questionnaire for Bible Study and Mission Trip, collected by author December 21, 2006, Tipp City, OH.

[132] Ibid.

[133] Ibid.

- "I think it is hard because I am missing the accountability that I had with the fellows-struggling with remembering how to behave--the Slaughter 24 hour syndrome."[134]
- "The greatest struggle will be waiting for the next trip with Mike."[135]

Improvement in Life

The third question asked participants to identify where they have seen the most improvement in their life in one of the studied topics since the mission trip and Bible study. Twenty-one out of 22 participants answered this question. A selection of participant responses are given in the table below.

Table 6. Improvement in Life.

Bible Study Area	**Number Who Saw Improvement**
Leadership	6
Discipleship	6
Fellowship	11
Stewardship	6
Mentorship	4

[134] Ibid.

[135] Ibid.

- "I have seen the most growth in leadership--men's morning group looking more to me; mentorship--working with new castings by Brian and trying to work with Steve Petworshas." [136]
- "I have had the most growth in leadership--stepping out by sharing my faith and leading others to help people."[137]
- "I think in stewardship I have grown the most--this past month I have been challenged by good teaching about being a good steward of what God has given me. I now know that I don't own anything. It all belongs to God. God only wants me to give him a portion back. God said for me to test him. I've taken up the challenge and don't plan on looking back."[138]
- "I have definitely grown in leadership--trying to step up to the plate and doing not sitting back watching things happen."[139]

Memorable God Moments

The fourth question asked participants to identify a memorable God moment that they experienced during the Bible study or mission trip. Twenty-one out of twenty two participants answered this question. A selection of participant responses are given below.

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[136] Questionnaire response, Final Questionnaire for Bible Study and Mission Trip, collected by author December 21, 2006, Tipp City, Ohio.

[137] Ibid.

[138] Ibid.

[139] Ibid.

- "They were present always: the trip down, the weather (beautiful, sunny) the whole time, the spirit of fellowship but, the two that really stood out for me were 1) Pastor Bowie and I meeting Leona Cousin, praying over her and heating her rebuilt house) and seeing those Umcor trucks pulling in with two portable heaters; and 2) being at Starbucks and having those two women come in asking for help--praying over them. The holy spirit was so strong--very personal and moving." [140]
- "The moment I realized that God was able to accomplish in someone's home what the team members weren't really trained to do. I realized then what could be done with willing hands and feet."[141]
- "working with 3 other men and it could be done without any swearing. God blessed me more than I could ever imagine. The fellowship was great."[142]
- "The Starbucks experience. Again just a blessing to me or how the people appreciate our help. Thank God he used our team."[143]
- "I was so touched by the heart of the people we want to serve. I felt they were almost saying they couldn't believe people would come all that far and leave their lives from back home to help them rebuild."[144]
- "Mike Bowie's debriefing at Starbucks. We got thanked by someone for what we were doing because of the work of another group, took up a love offering for a

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[140] Questionnaire response, Final Questionnaire for Bible Study and Mission Trip, collected by author December 21, 2006, Tipp City, OH.

[141] Ibid.

[142] Ibid.

[143] Ibid.

[144] Ibid.

family in need and then we were blessed by another stranger buying all of us Starbucks pastries."[145]

[145] Ibid.

CHAPTER SIX

REFLECTIONS, SUMMARY AND CONCLUSION

In this chapter, the author will review the outcomes of the study and reflect upon its impact. What changes have taken place in the researcher? What has the researcher learned about Ginghamsburg United Methodist Church and the model for implementing men into vital roles of the overall vision and leadership of the church?

Implementation and Goals of the Model

To start, as the researcher reflected on the problem and the question that guided the study, "How do we address the lack of male leadership involvement in the church and help men to fulfill their roles as spiritual leaders in their households?" The researcher believed that implementing this leadership model would enhance the ministry's overall vitality and effectiveness and lead to individual life transformation in the men involved. The researcher took a holistic approach to radically challenge the lives of the project participants in the areas of spiritual leadership, committed discipleship, responsible stewardship, contagious fellowship, and consistent mentorship. The researcher believed that if a group of men were trained, they would impact the church and their local

community. As a result of the implementation of this model, the family would ultimately benefit because of the radical commitment of men becoming involved spiritual leaders.

The researcher found upon coming to Ginghamsburg that there were only a small percentage of men involved in leadership and discipleship roles in the church. For example, the researcher found out of sixty two classes or fellowship events offered at Ginghamsburg during a quarter there were nine classes led by men on staff at the church and eight led by unpaid male leaders.[1] This is equivalent to twenty-seven percent of classes being led by men with the other seventy-three percent led by women. The author believed that in order for the church's vision to become more vital, it was imperative to have more men actively involved in overall teaching and leadership of the church. The author feels that this project is extremely important because it is essential that men not only understand their spiritual role, but also fulfill it to affect lives in their family and the local church.

The author believed that one of the ways that greater vitality would be achieved in his current context was for men to begin to replicate the discipleship model found in Matthew 4:18-22. It is in this passage that Jesus demonstrated and emphasized the importance of spiritual discipline and spiritual leadership among future disciples. The author believed that it was imperative that men first began to commit to wholeheartedly following Christ and to become intentional about living out true lives of discipleship. As the author further reflected on the knowledge of the project participants at the onset of the project, the author realized that they came into the project without a concrete

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[1] *Ginghamsburg Winter 2007 Class Guide.*

understanding of discipleship and spiritual leadership. It was through utilizing Matthew 4 as a model that the men began to grow in the five focus areas of the project.

The author began this project with the hope of achieving four goals throughout its implementation. The first goal was to disciple men through large-scale events such as men's retreat and monthly Men's Community. This goal was successfully accomplished not only by the 350 men in attendance at the retreat but also by the involvement after the conference. Out of 350 men who attended the retreat, twenty-five percent are currently involved in monthly Men's Community.

The second goal was to identify a core group of potential leaders from the large-scale events. The author successfully accomplished this goal by being actively involved at both the retreat and Men's Community. He was able to identify twenty-two men as potential leaders in the church. These men not only were committed to regularly attending large-scale events, but they also demonstrated strong potential for becoming radical disciples and leaders for God.

The third goal was to *disciple and empower* a core group of men to become spiritual leaders in the church and home. The author saw this goal accomplished through a five-session Bible study which addressed leadership, discipleship, stewardship, fellowship, and mentorship.

The fourth goal was to see life transformation occur in the core group of men in the areas of leadership, discipleship, stewardship, fellowship, mentorship, and servant hood. The author was able to identify various degrees of growth in the project participants through the pre and post questionnaires, interaction with spouses, and overall observance of increased ministry involvement.

Discussion of the Results

The author was able to further identify the impact of the project through the observations and responses of participants from the pre and post questionnaires. The table on the next page best demonstrates the results obtained in this project. The category represents the event or question asked on the questionnaires (see Appendices B,C,D,E). The emerging theme in results represents the overall themes that were most common in participant responses.

Table 7. Summary Table with Emerging Themes.

Category	**Emerging Theme in Results**
Retreat	Fellowship was the best thing about retreat
Men's Community	Support in Community is the best thing
Father/Child Breakfast	It provided fathers a great opportunity for bonding/connecting with their children
Future application as a result of leadership study (question 3 Leadership Post questionnaire)	10 stated they would seek out leadership roles in the future; 10 gave specific roles they planned to do in the future—such as leading missions or classes
Future application as a result of discipleship study	A personal call from God to action in the area of ministry or missions was imperative in the future.
Future application as a result of stewardship study	Give of personal resources on a consistent basis
Future application as a Result of Fellowship Study	Engaging in fellowship with fellow believers would be imperative to moving forward in faith; A commitment to ongoing fellowship in Men's Community was a second theme.
Future application as a result of mentorship study	The participants were seeking God's will in various ways of how to become mentored and they were looking for opportunities to mentor others.
Best thing about mission trip	Fellowship with other Christian guys
Greatest struggle since mission trip	Readjusting to life especially in the area of missing close connections formed with the other participants
Greatest growth since study and trip	Fellowship

The large-scale events utilized for this project were the men's retreat, Monthly Men's Community, and the Father/Child Breakfast. The goal of these large magnet

events was to get inactive men "from the pew" into involvement in the broader community of the church. The primary theme that emerged from the post questionnaire results about Men's Retreat was that fellowship with other men was the best thing, while the primary theme that emerged from the results of Men's Community questionnaire was that support from other men in community was the best thing. The theme that emerged in post questionnaire results about the Father/Child Breakfast was that it provided fathers an opportunity to bond and connect with their children. The author believes that the development of these themes illustrate the importance of this idea that men who are seeking to grow deeper in discipleship will not accomplish this in isolation, but it will happen in a community of other men who are committed to pursuing life purpose and real transformation.

The five-session Bible study focused on the topics of leadership, discipleship, stewardship, fellowship, and mentorship. The area focused on for the purposes of this discussion is question three of the Bible study post questionnaires (see Appendix F). This question asked the participants to identify what they believed God was calling them to in the future as it relates to each topic of the Bible study.

The primary theme that participants identified that they would do in the future as it relates to leadership is to seek out and engage in leadership roles. Half of the men stated that they would seek leadership in the future in general terms, while half of the men stated specific leadership roles they would engage in such as leading a mission trip or teaching a class.

The primary theme that emerged in the discipleship post questionnaire results was that the participants felt a personal call from God to action in the area of ministry or

missions was being placed on them to act upon in the present and future. Three of the men are signed up to teach classes in the future, while two others are in training to lead mission trips. The author believes that the Bible study and the mission trips were critical in mobilizing the men to begin the processes of becoming effective leaders in the church.

The men have responded to the call of deeper discipleship by getting out of the boat and fully serving God's purpose by utilizing their gifts and talents for the Kingdom. By taking this bold step the spouses of the men have responded with great excitement and enthusiasm for the growth that they are witnessing in their husbands. The author believed that this is a great way to measure the effectiveness of the leadership and discipleship growth among the participants in the project.

The primary theme that participants identified that they would follow through in the future as it relates to stewardship was to give of their personal resources on a consistent basis. The giving records of the participants show a fifteen percent increase between the two months prior to this study and the two months of involvement in this study. The author believes that this increase was a direct result of the teaching on stewardship from Matthew 25:14-30 and from the impact of serving the victims in Louisiana who were drastically affected by Hurricane Katrina. Over sixty five percent of the men have come to realize through personal reflection and testimony that their time, talent, and treasure all belongs to God.

The primary theme that participants identified that they would be involved with in the future as it relates to fellowship was to engage in fellowship with fellow believers. The participants saw this as imperative in the process of moving forward in faith. Many of the men also stated that they wanted to commit to ongoing fellowship in Men's

Community. Three of the six participants who said that it had not been a priority in the past stated that experiencing fellowship through this Bible study and trip was an inspiration to them to engage in more fellowship in the future.

The author believes that it is through consistent fellowship that men were not only able to trust other men but even learn to trust themselves. The author also believes that fellowship was essential for men to grow closer with other men but ultimately closer with God.

The men realized through this experience that it is in fellowship where true authentic relationships can happen, but the men also stated that the thing that kept them from having deeper fellowship is a fear of being vulnerable and transparent. The author has identified a drastic shift in the men's willingness to move beyond the fear of hurt to trust the men whom they have been involved with this process for the last six months.

The primary theme that emerged from participant responses about mentorship was that the participants were seeking God's will in various ways regarding how to become mentored and they were looking for opportunities to mentor others. The data shows that this is the area which men expressed the least amount of growth in during this process. The author believes that as the men continue to grow in discipleship and leadership, mentorship will naturally evolve because of the participants increased understanding that true leadership and discipleship is to give back and empower others who are seeking life transformation as well.

The mission trip was a powerful part of this process. The men identified that the best thing about the mission trip was fellowship with other Christian guys. They identified that their greatest struggle since the mission trip was readjusting to life

especially in the area of missing close connections that were formed with the other participants. The men identified that their greatest growth since the Bible study and mission trip was in the area of fellowship. The author has identified that one of the greatest needs as a result of the mission trip that occurred is the great desire of men to be in fellowship with a group of men with whom they can have fun and trust with their deepest pain and hurts. The author believes that this need for fellowship which has occurred will need to be emphasized as one of the key areas necessary for men to grow as effective leaders in the church and home.

Fellowship must go beyond having social gatherings, but will become an intricate part of true discipleship. The author has realized with the participants of the project that men are able to go to deeper places with God with their hearts and their finances when they can trust others. The author realizes that men will meet challenges when it is non threatening , fun, and hands on.

This goes back to the discussion of the book *Why Men Hate Going to Church* and how a band of brothers is essential to getting men involved in church. The author really saw the point that Murrow makes in this book about how men develop stronger relationships side by side working together rather than in class environments.[2] That is exactly what occurred while the men were on the mission trip. By working side by side, they realized what it means to be a follower of Jesus and to experience fellowship.

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[2] David Murrow, *Why Men Hate Going to Church,* (Nashville, TN: Thomas Nelson, 2005), 223.

A Replicable Model for Ministry

The following components should be a part of the implementation of a model to mobilize men to leadership roles in the church:

1. Create large magnet events.

One of the first things that a church that is seeking to implement a leadership model for men should do is to develop large magnet events that will draw a variety of men. These events should be well publicized in the church services. The goal of these events is to mobilize men from the pew to a broader community. These events usually occur quarterly in the life cycle of the church. Some examples of events that fit this category are Men's Retreat, Fall Kickoff with former athlete, Father/Child Breakfast.

2. Identify potential leaders from the participants attending the events.

After the large magnet events have been successfully completed, it will be imperative to identify the men from those large events who expressed an interest of growing deeper in the life of the church. This can be done through survey, observation, word of mouth, or signups.

3. Create smaller settings that lead to transformation.

After all the info has been gathered from the members who have been identified from the larger events, it will be imperative to connect them to small settings which will begin to foster discipleship and transformation. Some examples of these smaller groups are men's accountability groups, recovery groups, cell groups and others specific areas of entry which will ultimately cause them to be effective leaders.

4. Engage in service or missions together.

It would be highly recommended that those who have been committed to smaller groups be challenged to attend some form of mission trip or service project which further equips men with effective tools to become leaders in the church and the home.

5. Deploy men to leadership roles.

Once men have successfully completed the mission trip or service project and have demonstrated commitment to becoming a leader within the context they serve, then they should ultimately be deployed to lead in the various areas of their giftedness. It will be extremely important that men have completed the core or prerequisite courses of your church that teach the foundations of faith, the mission, vision, and core values of the church.

6. Ongoing mentorship for the leaders.

After the participants have been deployed to their positions of leadership, it will be important that they be mentored, coached, and *discipled* on an ongoing basis. It will be necessary to be consistent in meeting with the leaders to show trust and commitment to their further growth and leadership of the church. The frequency of the meetings should be based on their level of leadership and each individual participant. There should be a meeting at least once a month to follow up with the mentor and the participants to ensure their effectiveness. If once a month is not enough, make sure that it is expressed and consistently lived out so that obvious growth and transformation is identified. Consistent follow-up is critical because it builds accountability and trust between the mentor and participant.

The Future of the Model

Reviewing this project, the timeframe of Bible study and mission trip project model time frame could have been extended from ten weeks to fourteen weeks. This would have allowed greater transformation and bonding to have happened. More follow up training for ongoing leadership development for the participants should be included in the future implementation of this mode. The true impact of this project will not truly be measured until at least a year from now when the participants have successfully completed all the requirements to be involved in leadership roles. Throughout this process there will be several ways to identify incremental growth through continued giving, church participation, and consistent follow-up.

However, the author realizes that even in Matthew 4:18-22 the disciples followed Jesus for over two years and they still did not quite get it. Therefore, this process will have immediate impact on the project participants but have even more of a long-range subtle impact on enhancing the ministry's overall vitality and mission. Utilizing the discipleship model from the perspective of Jesus found in Matthew 4, the goal of this project is to implement the discipleship model and there could be over four hundred new male leaders in the church in the next ten years. This is based on the realization that each participant would eventually disciple another male who would disciple another male so that growth would become exponential.

APPENDIX A

MEN'S RETREAT TALK: IT'S TIME TO REVERSE THE CURSE

BY REV. MICHAEL L. BOWIE, JR.

Men's Retreat Talk by Rev. Michael L. Bowie, Jr.
It's Time to Reverse the Curse
Exodus 20:1-6

Let the real men of God say amen. It's something about when real men come together to grapple and wrestle with stuff that has been holding you back for years. This morning it is my desire to press into the promises of God that will ultimately propel you into you life purposes.

If you have your Bible let us stand as we read EXODUS 20:1-6
PRAY:
MUSIC;

As I reflected on this song it really took me back. For it is in this song that the Temptations attempted to paint a picture for a community whose moral account was literally going bankrupt. It is in this song that the Temptations attempted to express the hurt, pain, agony and frustrations that society, as a whole was experiencing. All of the hurt, pain and frustration came as a direct result of the sins of the father.

For years and years sons and daughters have suffered, tremendous loses because, Papa was a Rollin Stone. You know what a Rolllin' Stone is. It's a man who only looks out for himself. You know a Rolling Stone is one who always tries to get something for nothing. Rolling stone is a man who seeks money instead of meaning. Rolling stone is a man who seeks success rather than significance. Regardless what you may call them, I stopped by to declare today that enough is enough. **Turn to your neighbor and say in spite of what we have experienced, It's time reverse the curse.**

As we look we examine the text we see that a Rolling Stone is nothing new. For it in the Exodus 20:4 we witness the ramifications of Fathers not living out his purpose and calling in the family and community. After Israel had been delivered from oppression and bondage, Moses clearly lays out God's plan for humanity by reading God's law at the foot of Mt. Sinai. As Moses read God's divine blueprint it was for Israel to ultimately reflect the values of the Kingdom instead of the values of the culture.

It was a custom in the Israelite community that third and fourth generation sons when married lived close to the parents. This meant that the sons were highly influenced by their father's values and life-styles (whether good or bad.). So if the father didn't attend the synagogue usually the son wouldn't attend. IF the father didn't obey God chances are the children wouldn't follow either. If the father left his family, chances are the son may have left his family. If father was an alcoholic chances are the children would become alcoholics. If the father abused his wife, chances are the son would abuse his wife. What ever they witnessed they made a conscious choice. **Ben Kinchlow says being male is a matter of birth, but being a man is a matter of choice. And with choice comes responsibility.**

And during this period it was understood that the Father was responsible for teaching these values to his family and others in community. It was the father's responsibility to teach about Holiness. It was the father's responsibility to remind their children that God had a purpose and plan for their lives. Whenever the father disregarded his responsibility to his family and placed idols before God, everything connected to him would be cursed. Due to the fact that father's made their careers, their possessions their resources and their personal ambition their god, their children would be plagued by generational curses to the third and fourth generations. You must understand that a father's sin has a great impact on his children and children's children. **(STORY OF TREY IN BED)**

As a result of absence and non-committed fathers, generations have suffered. In Ken Canfield's book 7 Secrets of effective Fathers he reports that 5.5 million children under the age of 15 grow up without fathers (that's more people than we have in Houston). When fathers aren't present in the home children are more apt to: **Drop of school, grow up in poor, receive welfare, marry early, get divorced, commits crimes and become chemically addicted.**

This morning I'm not only concern about where this diseased derived from but what can we as radical followers of Jesus do to reverse the curse. IN Genesis 3:3 it was God's divine plan that man and woman would model what it means to be in covenant with God. It was God's desire that humanity would be fruitful and faithful stewards of their marriages and every thing that was given to him. **But as a result Adam's disobedience, men were misplaced, women were displaced, and children's futures were erased.**

Romans 5: 15: For this one man, Adam brought death to many through sin. But through one man, Jesus Christ brought about forgiveness to many through God's grace.

*F*or too long Satan has held the sins of the fathers over our head as condemnation, but thank God that Jesus was sent to free us through justification. Bottom line what the devil meant for evil God used it for good. Today the good news is; Jesus has already defeated the power over sin and death, but we have to reclaim our authority, walk in boldness and allow God's power to work through, us to reverse the curse.
Today I want to give you six steps to Reversing the Curse:

Face*:* ***Ephesians 5:1*** Therefore be imitators of God, as beloved children and live in love. **God wants us to be imitators not perpetrators**. Growing up so many of us never saw the real deal but only counterfeits. One of the first ways to start of new beginning is to allow children to see father's faces and lives who imitate and God. Our lifestyles literally give identity and a face to God. Men can't lead in their homes or communities until we realize that true identity comes from God. We must understand that the greatest gift that the father could ever give to his child is to let them see a face and a lifestyle that represent the Character of God. Gallup 57% of teens between the ages of (13-17) live with two parents in the home. And for African American teens over 65% that don't have dads in the home. Too long the father's face has been absent and as a result children have

exchanged it for counterfeits in PS2, videos, promiscuity, illegal substances and other substitutes.

In 1 Corinthians 11:1 Paul said to the Corinthians, "Follow my example, as I follow the example of Christ. One thing I've learned about children is that they don't desire to see a perfect dad, but they just want a dad who's trying to live out the God purpose. They need to see you praying, praising, studying scripture, serving and their respecting their mother's. The greatest thing a father could every show his children is not a perfect life, but a life rooted in Christ.

Affirmation: One of the second steps that can turn around the entire generation is the father's ability to affirm or to speak life into another person's life. I Timothy 1:6-7 Of this reason I remind you to rekindle the flame and stir up the gift that is within you by the laying on of my hands, for God's has not given you us this spirit of fear, but power love and of sound mind.

Far too often people have failed to reach their divine destiny because no one has not verified or affirmed the unique calling inside of them. There is something great in you. **We must understand that the mothers nurture and place love within, but it's the father's role to affirm and pull it out.** Too many people are spiritually dead because the father's has not affirmed or spoken into their lives. **Karl Malone's daughter who grew up with out her dad once said that she knew she had talent, but it wasn't until her father spoke into her life and affirm her was she able to make it in the WNBA.**

Tiger Woods attributes much of his success to the support and affirmation of his dad. There are things inside of me that have never come out simply because I didn't have a dad to affirm me. But the good news is I have a chance to affirm my kids and others. Everybody needs somebody to speak into their lives and tell them that you are more than a conqueror and if God be for you who and what can be against you.

Touch: Many of us have suffered with emotional wounds because we were never touched. Matthew 19:14 Let the little children come to me and do not stop them; for it is to such as these that the kingdom of heaven belongs. Then he put his hands on their heads and blessed them and went on his way. **It was the primary role of the father in the Judeo custom to touch and lay and hands on their children.** The main reason why Jesus rebuked the disciples because he knew that there was power in his touch. It was in the touch that people's lives were changed. **It was in the touch that the blind could see, it was in the touch that the wounded would be made whole. It was in a touch that some ones curse would turn into a blessing.**

Sometimes some of the best ways we can show our love is just through a hug. Even though you may not have been brought up that way, make it a point to go out of you comfort zone and become a little more affectionate. If we don't touch them now they will be looking for a tough in all the wrong places from all the wrong people. There's power in the touch.

Humor: Life would be a lot easier if men would loosen up and have some humor. Ecclesiastes 3:4 says that there is a time to weep and a time to laugh. Sometimes we take ourselves and life to serious. Sometimes we can bless our children if we could just let our hair down and have some fun. **Children know how much hell we can raise, but they sometimes want to know how much fun you can have.** Every day even if I'm tired I always make it a point to have some fun with my family. Laugher is life like good medicine. Loosen up, it's not that serious. ALL WORK AND NO PLAY MAKES JACK A DULL BOY

Experience of Masculinity: One of the biggest reasons why many boys are not growing up as strong, secure and stable men in their homes is because of the lack of masculinity they experienced when they were young. Due to the fact that he was raised by mother, grand-mother, and aunts, they have never seen what it means to be a man. **Titus 2:6 says, and you yourself must be an example to them of by doing good deeds of every kind.**

It is our responsibility to model what Jesus looks like in our practical daily living. Everything we do should reflect; honor, integrity and character of your lifestyle. Our children must see us racially depending on God, loving, and leading as servants. Now more than ever before does this generation need to see fathers who embody masculinity. We must possess radical lives that are symbolic of warriors and not weenies. When our daughters grow up and marry we should want their husbands to be spirit filled, hard working, God trusting and risk taking.

Reassurance: The last thing that I believe that can reverse a curse is the importance and power of reassurance. Hebrews 13:5 reminds us that in spite of what we are going through, **God let's us know that he will never leave you nor forsake you.** It is imperative that we constantly reassure out children. I just believe that so many of us needed just to hear from our fathers that, Hey I support you, one of the worst feelings that children possess lack of confidence and unsupported.

A couple of weeks ago I was at church and I over heard a conversation by two girls about 9 years old. One of the girls said were is your sister and she replied, O she with her dad, and the girl responded I didn't know you had different dads and she said yeah but her dad always picks her up, put my dad never comes to get me. Man that took me back to my days as a kid who needed to be reassured. The thing that really hurt me was that the little girl was OK and had accepted the fact and that her dad did not reassure or support her.

In West Ghana Africa one of a father's role is to support and reassure the children. And when the father's away every night before the children go to sleep the mother covers the children with a cloth of the father signifying to them reassurance and protection. So many of us have never been able to move forward and maximize our life's purpose because we have never felt covered and reassured by our fathers. But thanks be unto God that while we were sinners God covered us by grace, mercy forgiveness and love. Today stand on your feet and declare that the curse has been reversed because you are covered.

APPENDIX B

MEN'S RETREAT QUESTIONNAIRES

Men's Retreat Pre-questionnaire

1. Have you attended a Men's Retreat before?

2. What are your expectations for this retreat?

Men's Retreat Post-questionnaire

1. What was the best thing about retreat?

2. Were your expectations for the retreat met?

3. What topic did you most relate to at the retreat?

4. What do you think God is telling you after attending retreat?

5. What are your recommendations for the next retreat?

APPENDIX C

FATHER/CHILD BREAKFAST QUESTIONNAIRES

Father/Child Breakfast Pre-questionnaire

1. How many people came with you today?

2. Who did you bring with you (father, grandfather, daughter, etc)

3. What are your expectations for today?

Father/Child Breakfast Post-questionnaire

1. What did you think about the Father/Child Breakfast?

2. What was the best thing about the breakfast?

3. Were your expectations met?

4. How could the breakfast be improved?

APPENDIX D

MEN'S COMMUNITY

Men's Community Agenda
June 25, 2006

INTRO:

SONGS

1. praise song
2. worship song

TESTIMONIES: Moments of transformation and praise reports

MINISTRY UPDATES (10min)

- father's day cruise in
- Big (3) Events update

Video Clip (Cast away)

SPEAKER: Mike Bowie
End with discussion questions:

SMALL GROUP COMMUNITIES

- Table Discussion

"Igniting the Fire"
2 Timothy 1:6-8

1. What are some of the factors that cause you to lose your fire?

2. Can you recall a time when you experienced pain and suffering for being on fire for Christ?

3. Who do you have in your life that holds you accountable to help keep your fire burning?

4. What action steps do you need to take to either ignite or re-ignite your fire?

* Closing PRAYER: This is always the most powerful part of the evening when over 30 men come together make a huge circle and cry out to the Lord. You can literally sense the presence of God moving in our midst.

Men's Community Post-questionnaire

1. How often do you attend Men's Community?

2. What are positives of Men's Community?

3. What is the best thing about Men's Community?

4. What are some topics that you would like to see Men's Community address?

5. What do you feel God is calling you to as a result of your relationship with Men's Community?

6. How could Men's Community improve?

APPENDIX E

BIBLE STUDY QUESTIONNAIRES

1. What is your age? (Circle one answer)

18-29 30-39 40-49 50-59 60-69 70 or older

2. What is your current marital status (circle 1)

   a. single
   b. single but in a serious relationship
   c. divorced or separated
   d. married never divorced
   e. married but previously divorced

3. Do you have children? _____ If so how many and what are their ages?

4. How long have you been attending Ginghamsburg?

5. How long have you been a Christian?

6. What other classes/learning/events have you done at Ginghamsburg (Check the appropriate class/learning even and circle your level of participation in that event)

____**Bowie Bible Study**
always or almost always
occasionally
once or a few times

____**Men's Community**
always or almost always
occasionally
once or a few times

____ **Ministry by Strengths**
completed class
started the class but did not finish

____ **Follower's Life**
completed class
started class but did not finish

____ **Other Classes** (please list)

____**Men's Retreat**
2006 2005 2004

____ **Father Child Breakfast 2006**

7. What other ways do you engage in fellowship with other believers?

8. Do you tithe? _____

9. If so, How often do you tithe?

once a week every paycheck once a month
several times a year once in a while

10. Are you currently serving at Ginghamsburg? _____

11. If yes, please list how you are serving or how you have served in the last year. This can include service in the community also. Mission trips may also be listed.

12. What do you think stewardship is?

13. Are you a leader? _____

14. What makes a good leader in the church?

15. What makes a good leader in the home?

16. Describe your relationship with your dad in the most honest way possible.

17. Describe your relationship with your children, if you have any.

18. What is a mentor?

19. Do you have someone who mentors you?

20. Do you mentor anyone?

Post-questionnaire
Bible Study
Leadership

1. What is leadership?

2. How have you engaged in leadership in the past and/or present?

3. What do you think God is calling you to do in the future as it relates to leadership?

Post-questionnaire
Bible Study
Discipleship

1. What is discipleship?

2. How have you engaged in discipleship in the past and/or present?

3. What do you think God is calling you to do in the future as it relates to discipleship?

Post-questionnaire
Bible Study
Stewardship

1. What is Stewardship?

2. How have you engaged in stewardship in the past and/or present?

3. What do you think God is calling you to do in the future as it relates to stewardship?

Post-questionnaire
Bible Study
Fellowship

1. What is fellowship?

2. How have you engaged in fellowship in the past and/or present?

3. What do you think God is calling you to do in the future as it relates to fellowship?

Post-questionnaire
Bible Study
Mentorship

1. What is a Mentor and what is the importance of a mentor?

2. How have you engaged in mentoring/being mentored in the past and/or present?

3. What do you think God is calling you to do in the future as it relates to mentoring/being mentored?

APPENDIX F

BIBLE STUDY

Bible Study Syllabus

Teacher: Pastor Michael Bowie

Session 1.....Leadership

Session 2.....Discipleship

Session 3.....Stewardship

Session 4.....Fellowship

Session 5.....Discipleship

Bible study Session 1
Leadership: Under Construction
Matthew 14:22-28

Have you ever been on a road or highway that it under construction? Doesn't it seem like every where you go there's construction? As we all know sometimes construction work can be an inconvenience. It delays our progress and sometimes it's painful. But the majority of the time you have to go through moments or seasons of construction to get to your destination. Even though there are some things that have happened in your life that have been painful and cause your purpose to be delayed, we have to go through these seasons of frustration and inconvenience in order to get to our destination.

Whenever God seeks to change systems and structures God does it through committed, courageous, submitted and servant leaders. One of the greatest leaders to ever walk the earth was Jesus Christ. Jesus was not only committed to transforming the lives of least and lost, but he was courageous and bold in the mist of religious leaders who sought to sustain the religious status quo. Because of the importance of leadership, Jesus chose to you ordinary even crazy people to connect others to him. Peter is one of the best examples of a disciple who went under construction to become a power leader. Because of Peter's willingness to go through the strenuous process of leadership development he became servant Jesus who submitted his Will and desires so that God's Will would ultimately be done. Through the life of Peter he constantly made mistakes and struggled, but Jesus constantly showed him mercy and grace because he knew that we all are leaders under construction.

John Maxwell in his book Developing the Leader within you, states "that everything rises and falls on leadership." Leadership is influence. That's it, Nothing more nothing less. Maxwell goes on to say that if you think you are leader but no ones following you, you are only taking a walk. Jesus was a man of influence. Jesus was a man who knew how to make it happen. When ever Jesus preached, healed or performed miracles there was always a crowd that followed him. Now huge crowds aren't the sole indicator of your leadership, but as a follower of Jesus there should be visible evidence that lives are being reconstructed and develop. Well Mike Bowie how do I begin to operate in this form of leadership that influences and ultimately transforms lives? Glad you asked? You have to realize the power of:

I. Requirements of Leadership construction:
Every person who has ever been radically used by God has had to go through process of being constructed or developed as a leader. As we seek to live out our life purpose and experience transformation, it is imperative that leadership includes the following:

I. Be Courageous verse 27: when you are seeking to do anything great for God, it is imperative that leaders take courage. Even things didn't look well Peter was willing to take courage because he trusted God. When you are seeking to be a leader the one thing

that you must realize is that fear will be a factor in pursuing your purpose. God uses fear as fuel to move beyond obstacles.

- 2 Timothy 1:7; God doesn't give us a spirit of fear but power love and sound mind.

When we are pursuing our life purpose God will allow fear to come so that we can totally depend on him. As men it's so easy to trust in our own abilities, but when fear comes we have believe that God is with us and will never leave us nor forsake us.

II. Be Truthful verse 28: Real leaders are truthful with them selves and can admit when they don't have all the answers. Peter was willing to ask the right questions and confess that he didn't know it all. Even though he had intellect he needed to know for sure in his heart. Have you even had a serious God question, but you just didn't ask it. Far too often we live short of what God has for us because we refuse to show any vulnerability and ask for help.

One thing that we as men struggle with is asking for help and pride usually hinders us from admitting that we don't know it all. A true leader realizes that God places other people in your life to be strength when you are weak. Once Peter asked for help, God gave in a word. The amazing thing that as leaders all you need is one word from God that can ignite your faith "Come." When he heard the word all fear was removed and he was willing to take a risk.

III. Be a Risk taker verse 29: One thing that sets leaders apart from others is the willingness to take a risk. After Peter got a word from God, there was nothing that could stop him. The walking on water was a sign to God that he was willing to do anything that God spoken. Hebrews 11:4 without faith/risk taking it is impossible to please God!

Even though some times things seem overwhelming it wasn't until Peter took a risk and activated his faith that something happen. True leaders never wait for the perfect to time to step out on faith and take a risk. If Moses wouldn't have step out the Red Sea will never part until you take a risk. If you would have step out and took a risk you would not have been here. There are (2) types of people in life. One who sits and watch it happens and others who takes a risk and makes it happen. What type of person are you.

What area of your life is God challenging you to pay more attention to? (be courageous, be truthful or be a risk taker).

III. Results of Leadership construction:

- **Mind of Christ 1 Corinthians 2:14-16,** It is impossible to understand the truth from God, if you don't possess the Spirit from God. It is though the power of the Holy Spirit that we can better understand and discern the plans, thought and actions of God and the mind of Christ. The Holy Spirit helps us to alter our character so that it will line up with the purposes of God. The more we spend time with God the more we become like him. It's imperative that we stay rooted in the word, stay connected in prayer and stay committed to serving.

- **Restored image 2 Corinthians 3:17-18,** the mind of Christ help us to restore the image that God has for us. A restored image gives us a clear picture of what God has for us in the future. Restored image allows us to see what the final road will look like. One of the most powerful results that we could ever receive is when we see our character reflecting the image of God. Far too often we can't receive God's best because we envision God worst. The mind of Christ gives you the ability to see ourselves unique, complete and whole. You can only go as far as your picture for your life will take.
- **Bear much fruit:** John 15:7-8: When we are connected to Jesus we can bear much fruit. Staying connected cultivates our calling and it strengthens our faith. God is glorified and please when we produce love, peace, patience, kindness, goodness and self control. When you live as a contagious and committed leader you bear this type of fruit in brings a lasting impact in the Kingdom.

Bible Study 1 Handout
Leadership: Under Construction Handout
Matthew 14:22-29

I. Requirements of Leadership construction:

- **Be Courageous verse 27:**
  - 2 Timothy 1:7

- **Be truthful with self verse 28:**
  - 1 Peter 5:5-6

- **Be a risk taker verse 29:**
  - Hebrews 11:4

What area of leadership do you seem to struggle with the most?

II. Result of leadership construction:

- Mind of Christ
  - 1 Corinthians 2:14-16

- Restored Image
  - 2 Corinthians 3:17-18

- Bear much fruit
  - John 15:7-8

How can being a leader better impact your home, church and workplace?

Bible Study Session 2
Discipleship: The Power of Radical Faith
Matthew 14:30-33

As a follower of Jesus, name a time when you witnessed God's power because of your radical faith.

Being a disciple means you are radically committed to following Jesus, and every day you wholeheartedly present your entire life as a living sacrifice. Discipleship is rooted in radical faith, grounded in radical trust and radical obedience. If you keep God as your number one priority, you are guaranteed to be challenged by risk and difficult, heart-wrenching decisions. Practicing radical faith will create situations in which you will need to take a courageous stand for God. Every follower of Jesus is at a different point on your faith journey. The good news is that God does not demand perfect follower but works with you right where you are. This morning let's take an in-depth look at the life of Peter and why disciples need the power of radical faith.

I. **Prepare For The Unexpected, verse 30:** When you are following Jesus always prepare for the unexpected. Even though Peter got a word from God, that didn't mean that the journey would be easy. As a matter of fact as soon as you say yes to following Jesus, seems like all hell breaks lose. Know that when you are called to be disciple you will experience trouble. John 16:33b says in this life you will have trouble. God will allow trouble to come to test your faith. God allows storms to come to depend on him more. (Disciples know that storms will come, but Jesus is with us in the midst of the storm.

It is imperative that as a follower of Jesus that you never get to comfortable. Always keep your full armor on Ephesians 6:12. Satan is always looking for us to get comfortable in our devotion to God, to our family and even in our finances. Satan will always try to trick us and think that we have arrived and made it. But as a follower of Jesus we must live each day with a sense of expectancy and urgency. Disciples are persons who don't stumble when storms come, but they depend on God to bring them through the storm. What's your storm?

II. Purposely Reach Out vs. 31: Another characteristic of a disciple is one who purposeful reaches out to Jesus. As a soon a Peter began to sink he cried out and then he reached out to Jesus. We he began to sink he knew where his help came from. No the amazing thing, in spite of Peter sinking he reached out to the right source. Too often when we find ourselves we reach out to the wrong thing and wrong people. We reach out to Jack or Daniel, we reach out to porn, we reach out to overtime, we reach out to other things that can't help us. Peter knew his help was in the lord.

Now the amazing thing about Peter's reaching out was that there were other friends with him on the boat. No that let's me know that either he didn't trust them or he just trusted Jesus more. It's imperative that as you pursue your life purpose that you have the other

disciples that you can reach out to that can lift you up. Far too often our faith is weakened by the folks we put around us. As you pursue your life purpose make sure you reach out to the right source. Once Jesus pulled Peter up, he passionately invited him in.

III. Passionately Invite Him In vs. 32-33, As soon as Peter invited Jesus into his boat every thing changed. Disciples realize that when Jesus is invited into your boat or into your life, everything changes. Now when Peter tired to do it own his own he was affected by the storms, but soon as he invited him in the storms died down. In order to experience life purpose and transformation we must invite him in every day; Through daily devotion: Scripture/Meditation, Prayer, fasting, and Small group?

After Peter invited him in others where affected by the presence of Jesus. True disciples realize that when Jesus transforms your life, others who are connected to you will be affected as well. Now before Peter stepped out on water they thought Peter was crazy, but the very thing that Peter did got them connected to Jesus. Men you must understand that folks will think you are crazy for following this man name Jesus, but the very fact that you are willing follow Jesus might seem crazy now, but others will be blessed through your faith.

Question# 2: What is currently hindering you from being a radical disciple?

What does radical discipleship look like?
Genesis 22:6-12:

- **Trust V. 6-8, Radical faith is crucial in times of preparation**; it is critical that in times of testing that we remain full of faith and confidence in Christ. Even though they didn't have the burnt offering Abraham had faith that God would provide. The closer you get the end of the test the harder it gets. Faith is crucial when it seems like there's no way out. We can either be like the son and question, or be like Abraham and just know that God will provide.
- **Obedience: V. 9-12**, Radical faith causes us to **Surrender all**: Even in the midst of what seems crazy or impossible, Abraham surrendered all to God. Even though all the cards were stacked against him, Abraham was willing to follow through with God's plans and surrender all.

Daniel 3:16-18:

Radical faith caused the three Hebrew boys to put everything on the line: 3:16-21: In spite the decree that went out from the King Nebuchadnezzar they were faithful and refused to bow down.

- **No Compromise**: Their radical faith demonstrated their total dependence on God and not their circumstances. Their faith was so radical that in spite of what they were going through they just trust that God was faithful and his will would be done. There will be times that we are going to have to make some tough decisions, which will tempt us to compromise our relationship with God.
-

Job 13:15, 42:10

- **Understands Suffering:** In spite of all that Job went through he possessed a faith that caused him to continue to trust God and to accept whatever God allowed. If you are willing to follow Jesus you must understand that disciples will suffer. Radical faith causes us to successfully deal with suffering and ultimately will turn around your situation. When we can accept our suffering it not only changes our attitude, but it also increases our faith as we follow of Jesus. When we understand suffering it gives us a unique perspective and helps us see the light in the midst of a dark situation. When we accept the reality of our situation and we no longer are bitter, but we can become better instruments for God's redemptive purpose.
- Radical faith will not only make you a better instrument for God's purpose, it can also bring about God's abundant provision. Radical faith always reminds us that as followers of Jesus we are called to be the bigger person and pray for even our enemies. When Job prayed for them, God gave him double for his trouble.

As a follower of Jesus what area of your life is God requiring you to have more faith?

Bible Study 2 Handout
Discipleship: The Power of Radical Faith Handout
Matthew 14:30-33

I. Prepare for the unexpected verse 30

- John 16:33b
- Ephesians 6:12

II. Purposely reach out verse 31

- Psalm 121:1-2

III. Passionately invite him in verse 32-33

- Daily devotion
- Pray
- Fasting
- Small groups

What is currently hindering you from being a radical disciple?

Other models of radical discipleship:

- Genesis 22:6-13
  - Trust v. 6-8
  - Obedience 8-12
- Daniel 3:16-18
  - No compromise
- Job 13:15, 42:10
  - Understand Suffering 13:15
  - Unleashed abundance 42:10

As a follower of Jesus what area of your life is challenging you to have radical faith?

Bible Study Session 3
Stewardship: Whole-Life Living

One habit that I possessed in my formative years that always seemed to get me in trouble was the failure to complete what I started. For some reason I would start off strong, but some how I would either get distracted or just lose interest. Due to the lack of discipline and this half-hearted mindset I would consistently begin a task, but very seldom would I complete it. Years later I realized that half hearted living didn't honor God.

As followers of Jesus we are commanded to be diligent stewards and possess a mindset of whole-life living. Whole-life living is a balanced and disciplined lifestyle that honors God in all you do. A committed life of stewardship requires hard work and discipline. Stewardship is more than giving time, talents and treasure, but stewardship is managing your whole life for God's purpose. Every facet of our lives has a purpose and God uses each component of our lives to further God's mission here on earth. As followers of Jesus, everything we do we should ultimately bring Glory to God and bless other people.

Stewardship is counter cultural to America's understanding about possessions and ownership. True followers of Jesus understand that stewardship is not about owning, but about being faithful and managing everything that God give us. As a result of surrendering our "Whole-lives" to God, we are expected to be totally committed to God in all areas of our lives.

One of the greatest things that makes God smile is when we utilized and managed all that God has given you. But the thing that grieves God's heart is when we fail to under utilize or mismanaged all that God has bless us with. I want look at (3) areas of lives that when managed correctly honors God.

Stewardship of Talent:
One of the greatest factors that leads to whole life and real transformation is how good we are at dealing with self. The way in which we see ourselves on the inside usually manifest or shows on the outside. Many of us struggle with this facet of our lives because of an inner image issues. Genesis 1:27 reminds us that we are created in the Image of God. But due to others opinions and personal expectations we become our worst critiques of self.

- **Born to Be You!** Psalm 139:13-16, Ephesians 2:8-10

It is extremely important that we understand that whole-life living is a spiritual endeavor and we must then view ourselves from the spirit or lens of Jesus.

1. Regardless what we think of our selves or what others think we are fearfully and wonderfully made. We were not afterthoughts, but we literally come from the heart and mind of God. We were not accidents and GO never makes mistakes Ethel Waters said God doesn't make junk!
2. God uses all of our (**what we think is flaws and defects**) for his glory. Every time we complain and focus on our flaws it's like telling God he didn't know what he was doing. We have allowed a distorted view of inner image to affect our outward appearance. Anorexia and obesity become

major signs that something is happening on the inside. Regardless what America says size 3 is not ideal. You can have weight on you, but make sure you are healthy. It's ok that you can get in your Prom Dress, you don't need it anymore.

- **Maximize all of life:**

Romans 8:28, Hebrews 13:20-21, I Corinthians 1:3-5,
God uses all of our life's experiences for a greater purpose; All of our life exp shapes us into the people we are today. God uses even our painful experiences to equip you for ministry. **(Divorce of parents, setbacks in school, poor decisions and others: my pain has positioned me for my destiny)** God always has a purpose behind every problem. Problems help build our character and far too often we either overlook our life's experience and we fail to maximize all of our lives because omit some of life's setbacks or tragedies. **Don't hide your pain but let God use it to be a blessing to others.**
Hebrews 13:20-21: it is everything you have gone through God uses it for his will to be accomplished in your life. It is our responsibility to share our lives with others so that God may work through us. Rick Warren says that experience is not what happens to you. It is what you do with what happens to you.

Stewardship of Time:
Too often we fail to accomplish things in a day, week or life time because of our stewardship of time. Many of us fall short because we attempt to be successful at time management, when it should be event management. **REMEMBER THIS: GOD WILL ALWAYS GIVE YOU PLENTY OF TIME TO ACCOPLISH HIS PURPPOSE.** We can't control time but we can dictate what we do with it. The way in which you gage your stewardship of time is by identifying what is consumes or drives the majority of your day; When you know God's purpose for your life, you are aware of time-robbers. Every activity we do should: Glorify God, bless others and bring personal fulfillment. All of these areas lead up to personal and communal "shalom" or wholeness and well-being

- **Beware of Distractions: Luke 9:57-62, 10:38-42:**
    1. Beware of personal excuses, guilt, fear, anger, bitterness and stress
    2. Beware of being distracted by others lives and stay focused on your own. Remember the grass isn't always greener!
    3. Beware of activities that rob your focus, that are not always strategic for God's purpose. (ESPN, Texas Holdem, Riding Motorcycle) What is currently consuming and distracting you?

- **Being content & simplistic:** Proverbs 15:16, Philippians 4:10-13,

One way you can beware of distractions is when you learn how to be content and live a simple life. Jesus lived a lifestyle of simplicity. When wealth is used for the right purpose can be a blessing. But wealth can also be curse when is consumes you and causes you to consume stuff. Materialism is a major distraction and robs us of our time. The way in which defeat this demon is by being content and living simple.

1. Being content doesn't mean you are settling for less than God best for your life, but it does mean you are grateful and have joy were you are now. God

will never increase or elevate where you are until you learn the importance of contentment. **Materialism brings temporary happiness, but contentment brings eternal joy.**

2. Within the last year I have realized that there is power in the simple life. Simplicity is a lifestyle that prefers quality over quantity. When you don't have a lot of stuff you don't have a great deal of maintenance and debt. Simplicity liberates and frees you up to live out God's purpose for your life. You can't pursue your destiny when you are in debt.

What area of your life do you need to work on the most?

Stewardship of Treasure/Tithe

Whole-life living is rooted in being a good manager of God's resources. As stewards we must understand the importance of the following:

- Perspective of Ownership, Psalms 24:1-2, Job 41:11, Matthew 6:33 It is important to understand that when we accept Jesus as Lord we realize that all that we have belongs to God.
- Put God to the test: Malachi 3:10 I realize that every time we give to God we a being blessing to the Kingdom Tithing is a tenth that belongs to God
- Power of release: Luke 6:37-38, 2 Corinthians 9:6-8, Deuteronomy 28:8

Bible Study 3 Handout
Stewardship: Whole-life Living Handout

I. Stewardship of Talent

- God's unique creation Genesis 1:27
- Born to be you: Psalm 139:13-16, Ephesians 2:8-10
- Maximize all of life: Romans 8:28, Hebrews 13:20-21, 1 Cor.1:3-5

II. Stewardship of Time:

- Beware of Distractions: Luke 9:57-62,
- Being content & Simplistic: Proverbs 15:16, Philippians 4:10-13

III. Stewardship of Talent/tithe

- Perspective of Ownership Psalm 24:1-2, Job 41:11
- Put God to test: Malachi 3:10
- Power of release: Deuteronomy 28:8, Luke 6:37-38, 2 Corinthians 9:6-8,

What area of stewardship in your life needs the most work? Explain

Bible Study Session 4
Fellowship in Community
Psalm 133

Growing up it wasn't difficult for me to understand what community was. We didn't have to seek out community, but community was all around us. Community life existed for the purpose of growth and maturity. In our community there were just unspoken norms that existed: Every one knew each other's name and phone number. It was just understood that if you got in trouble the community had permission to discipline you. It was just a given that if you needed anything from flour, sugar, milk or money you could find it in community. What ever happen to community?

Due to life's fast pace and many distractions community has a different meaning and face. Community no longer exists as it once did, but now must be intentional about being created and discovered. Even though community has a different face it is still essential to be connected. Everybody needs fellowship in community. Connecting to community is no longer a natural occurrence, but it is a spiritual process. As a follower of Jesus you can no longer just connect to anyone, but you must be lead by the Holy Spirit to others with the same-shared values that will lead to your life purpose.

When we seek to connect into authentic community we should be seeking fellowship with others who are seeking a deeper understanding of God, and self. True community can only become reality in your life when you see this discipline as spiritual and not merely social. We may never get back to the community of yesterday, but through the Holy Spirit we can still experience its importance and power today!

Question: How has fellowship in community impacted your life?

Health is essential in community:
Vital community can not be fruitful, effective and sustainable without health. There must be chemistry and health which is essential for growth maturity and transformation.

- **Be people of Prayer:** As you seek out community make certain that the people not only believe God, but are radical about their faith. While a small group of people were praying they were interceding for Peter for the Lord to deliver him, and while they were praying Peter shows up. Make sure that the people you are connected with in community believes that we serve a God who gives us the power to call those things that are not as though they are (Romans 4:17) Connect with some folks who believe that we can still lay hands and the sick and they can recover. (STORY ABOUT A CELL GROUP GOING TO THE HOSPITAL TO PRAY)

- **Beware of Negativity: 1 Corinthians 15:33, Numbers 13:30-33,**
  Communities are hindered by lack of chemistry and negative people. I Corinthians 5:6 a little yeast can leaven the whole dough (community). Yeast literally creates openings and one the main opening is gossip Proverbs 16:28, 20:19. Loose lips sink ships.

- **Be Encouraging: Romans 12:6-8 Hebrews 3:12-14,** Healthy communities are powerful when there is a spirit of exhorting or encouragement. It is imperative that as you seek out God's plain for your life that you are connecting to a community of encouragement. Encouragement is literally of gift. And it's vital for momentum. Every day we are called to encourage one another in faith so that we won't feel discouraged or defeated. Encouragement can be the tool that can pick you up when are down and can push you to that place of God's purpose for your life. (Seattle Seahawks went undefeated at home this year because of the 12th man community) Community should be like the 12th man that keeps you going when all hope seems gone you still know that you can experience victory.

Transformation is the goal of community:

- **Be open to trust**: Proverbs 3:5-6, Psalms 118:6,8

So often transformation doesn't happen because of a lack of trust:

1. Lack of trust of others: Due to past pain and brokenness we can't trust others whom God has placed in your life. Remember it's not the people you trust, but it's the God in people. Trust is a process but the more you get to know God and you can trust other people.
2. Lack of trust of God: There are so many things that we have placed our trust in: Relationships, wealth, jobs and education which is a false sense of security. You have to come to point in your life that God would not have place you on this earth to be the tail, but the head, you have to trust and believe the you are a blessing and not a curse. Until you can be alright with you, you can never be fully trusting of God. Job said yet though you slay me, Yet I will trust him.

- **Be open & transparent: Genesis 3:6-9, John 5:3-6,** This is the most difficult part of community. This is the unmasking and revealing the real you. This is the process in which you remove the "fig leaves and" that has hidden guilt shame and hurt. Transparency leads to transformation. There are so many things that keep us hiding, but God has forgiven you and all you have to do is receive it by faith and begin again. Tonight God is giving all of us to begin again, but it happens when we connect to community.
- **Be open to accountability**: 2 Samuel 11 story of David and Nathan

Bible Study 4 Handout
Fellowship in Community Handout
Psalm 133

Health is essential to fellowship in community:

- Be people of prayer James 5:16, I Thessalonians 5:17
- Beware of Negativity: 1 Cor.16:33, Numbers 13:30-33
- Be Encouraging: Romans 12:6-8 Hebrews 3:12-14

What area(s) of your fellowship do you need to focus on more to make it healthier?

Transformation is the goal of fellowship in community:

- Be open to trust Proverbs 3:5-6, Psalm 118:6-8
    - Lack trust in others
    - Lack trust in God
    - Lack trust in self

- Be open & transparent: Genesis 3:3-9, John 5:3-6
- Be open to accountability: 2 Samuel 12:7-8

What area(s) could be hindering transformation from occurring through your fellowship?

Bible Study Session 5
Marks of true Mentorship
The Apostle Paul

I believe that on of the main reason why men fail to experience all that God has created them to be, is because of the lack of mentor or role model. There are men who have made mistakes and taken wrong turns in life simply because they have lacked other men to guide and mentor them. I believe that one of the greatest mentors in the bible was Paul. After being transformed by the power of God the apostle Paul felt that it was his obligation to share the good news and empower others to do the same. The thing that made Paul eligible to be a mentor was because of his.

Real transformation: Acts 9:13-17 One of the first marks of a true mentor is one who has experience real transformation by the power of God. Before his new birth the apostle Paul was driven by self, success, money and religion. Prior to Paul's transformation Paul was considered himself chief among sinners, but after his conversion everything changed. God not only did God change his name but also his nature. When Paul was met by the light of Christ he was transformed from self-other, success to significance, money to meaning and from religion to relationship.

In order to be a mentor you have to be one who has gone through some hell, but now you are a citizen of heaven. Men need mentors who have been where you are trying to go. When you are seeking a mentor or if you are seeking to be a mentor make sure that you or that person has experienced real transformation.

Relationship with Jesus: Galatians 2:20, another mark of a true mentor is one has died to self so that Christ can fully rule their lives. Paul realizes that one he got rid of religion and had a relationship with Jesus, life was no longer about him but it was all about Christ. Paul relationship with Jesus was obvious and evident. Paul was not only sold out to Jesus but he was open in his faith but he was ashamed of the gospel Romans 1:16.

When you are seeking a mentor or desiring to become one, it is imperative that you have died to self and have relationship with Christ. As you seek out a mentor it should be a brother who doesn't just quote scripture, but one who lives it. Paul didn't just tell others about the word but he lived it everyday. I believe that God wants use men who are tired of religion but want a relationship.

Relentless confidence: Acts 16:25-26, another mark of a mentor is one who has confidence and boldness. When Paul and Silas were on death row waiting to be executed, Paul's relationship with Jesus gave him relentless confidence or holy boldness. Paul's confidence prompted him to pray and sing in the midst of facing death. Some of God's most valiant warriors were those who could have confidence in crisis.

One the greatest mentors you can have is one who has confidence in the midst of crisis. One of the best ways you can detect one's confidence in Christ is a man who can pray

even when it doesn't seem worth it. Make sure that you get a mentor who believes that prayer can literally open up gates of heaven and shakes the gates of hell.

Radical commitment: Acts 16:27-28; One final mark of true mentorship is a man who possesses radical commitment. It is extremely important that as a mentor men are radically committed to building relationship. Even though Paul could have easily escaped, Paul was radically committed to the cause. Far too often men start off strong but fail to honor their commitment. Paul was a great example to Silas for his taught him that even when we are tempted to quit we have to be committed and consistent to the end.

Make sure that as you seek a mentor or desire to become one, it is imperative that you possesses radical commitment and honor your word. One of the things that frustrate men the most is when we don't keep our word and honor your commitment. The mere fact that Paul honored his commitment and stayed the course, the jailors entire family was connected to Christ. Being a mentor can be powerful, not only is the person you are mentoring blessed, but every one they are connected to can be affected. Never doubt the power of mentorship.

Bible Study Session 5 Handout
Marks of True Mentorship Handout
The Apostle Paul

I. **Real Transformation**: Acts 9:13-17

II. **Relationship with Jesus:** Galatians 2:20

III. **Relentless confidence:** Acts 16:25-26

IV. **Radical Commitment:** Acts 16:27-28

How can becoming a mentor/or being mentored have and impact your life?

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